REDEEMING SPIRITUALITY IN THE WORKPLACE:
DESIGNING A SPIRITUALITY-CENTERED CURRICULUM FOR CHINESE THEOLOGICAL EDUCATION IN THE CONTEXT OF CONFUCIAN CULTURE

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To Dove, my loving soulmate and the watchwoman of my spirituality.

Thank you.

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PREFACE

I did not begin this journey of studying workplace theology until April 2018. One day while I was in the middle of a ministry trip in Taiwan, my wife Dove called me from home with excitement. She found a Doctor of Ministry program, concentrating on workplace theology, ethics, and leadership at Gordon-Conwell Theological Seminary. She asked me if I was interested in the program. This was a surprising answer from God to my prayer from long ago. Ten years ago, I said to the Lord, if you want me to study at a doctoral program please tell Dove first. This prayer was said a while after I stopped thinking of studying in any doctoral program. On this particular day, the calling came back to me.

I have been involved in pastoral ministry since 1991. My education included literature, theology, biblical studies, philosophy, and ethics. What and how to integrate all of them together as a united body of knowledge to serve God and his people better? I had no clue until I entered into this program. As a pastor, I spent my whole ministry caring for people's spirituality, work, marriage, and their lives in all aspects. But I realized that a gap between what I preached and what they heard truly existed. After entering into this program, I realized that workplace theology as an interdisciplinary subject can work as a threefold cord that ties my knowledge, the message I deliver, and people's experience all together (Ecclesiastes 4:12).

Spiritual formation is at the center of this workplace theology curriculum I designed. The ancient church fathers' wisdom has rekindled my heart since Dove started her PhD journey in Durham, England, in 2013. Doing this project creates an opportunity for me to incorporate what I have learned from her about church fathers' spirituality into a post-modern workplace for spiritual formation. I am grateful for her inspiration. I hope this project may contribute to Chinese theological education. I need God's help to sail into this unchartered water for a sacred destiny.

ACKNOWLEDGMENTS

There are so many people I want to thank for their loyal love and faithful support from the beginning to the end of this thesis-project.

My wife Dove's encouragement and support is the most crucial for me to finish this project, even while she suffers from cancer. I am truly grateful for my spiritual family, the Vancouver Antioch Church, and the friends from Taiwan Grace Covenant Association. Joannie Yeh, the chairperson of the Antioch Church board, shared my ministry in early 2021. Kevin Huang helped me translate my questionnaires from Chinese into English. Dr. Benson Hsu provided his assistance on statistical analysis. Many supports through prayer, scholarship, and sharing the responsibilities of my ministry from this life-together community was indispensable. My adult sons, Sympascho and Frederick, from their professional experience, gave me their advice in writing a thesis related to the workplace.

Professors Dr. Kenneth Barnes and Dr. Lindsay McMillan, my cohort mentors and supervisor, have generously provided me their guidance, wisdom, knowledge, and prayers, which brought me to a new theological horizon. Under their inspiration, workplace theology became a field I will dedicate my life to study and serve in the future.

I must give credit to Professor Paul Stevens, my former teacher at Regent College, for his inspiration. A lunch conversation with him in August, 2019, determined the direction of my thesis-project on workplace spirituality. Many thanks to Dr. Mark Dickens and Ruth Eppele Dickens for their tremendous support with the editing of this thesis-project. My sincere thanks to Dr. James Bruyn, a cohort friend, for his careful reading and comments which provided me with many precious viewpoints.

The journey and mission of equipping God's people in the workplace has just started. May the Lord help me glorify his name and his kingdom through what I learned in this thesis-project. I hope to walk with his people as they respond to their calling in the workplace.

ABBREVIATIONS

ESV	English Standard Version
LXX	Septuagint
NASB	New America Standard Bible
NEB	New English Bible
NIV	New International Version
WS	Workplace Spirituality
WT	Workplace Theology

ABSTRACT

This thesis-project is intended to provide a spirituality-centered workplace theology curriculum for Chinese Christians, who have been under the influences of both the dualism of sacred and secular, and Confucianism. It will argue that divine calling and disciplined spiritual practices, such as certain prayers introduced by some ancient church fathers, are helpful to integrate faith and work in the workplace. Through studying this curriculum, Christians may learn how to cultivate virtues and identify their "soul-sapping" struggles at work. The workplace need not be seen as a location for personal achievement only, but may become the primary place for Christian spiritual formation.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

"Faith at work" is not a new idea to many Chinese Christians today. Sermons, conferences, and workshops related to "faith at work" have been presented to them for close to two decades. However, the focus is more on personal behaviour and evangelism in the workplace than on searching for meaning in vocation or reforming socio-economic activities. In general, the following questions are not examined: What is "faith at work"? How can faith integrate with work? Why is the integration of faith and work necessary for a Christian life?

Faith at work, for Chinese Christians, is largely understood to relate to internal church affairs only. One of the reasons Chinese Christians limit their application of faith in a narrower sense is because their understanding of the integration of faith and work has been shaped by the theology they inherited from previous generations. This theological framework was specifically formed by a hundred-year-old Chinese theological concept that still influences them today. It has also been reinforced as a result of neglect by many theological institutions about workplace theology. This later reason has resulted in clergy who are unfamiliar with workplace theology, which in turn creates a new cycle of lack of knowledge and interest within churches. This thesis-project proposes the problem as being historical in nature.

The Incomplete Framework of Chinese Theology

The British missionary, Robert Morrison, who arrived at Macao in 1807 and later entered Mainland China, is often seen as the pioneer of Protestant Christianity in China. The nineteenth century was a difficult time, painful and dark, for the Christian church in China. The nation suffered from pursuing modernization, while also experiencing invasion and wars from western imperialist countries. The church grew relatively slowly, but prepared herself to harvest the fruits from her struggle in the next century. The first three decades of the twentieth century saw the

birth of the modern Protestant church. Missionaries and church leaders developed Chinese Protestant theology, the influence of which continues to the present day. We will briefly review the history of evangelical doctrine in China and its impact on the integration of faith and work.

Faith Constructed under the Influence of Western Missionaries

Wing-hung Lam, a historian, calls the 1920s the decade of the Chinese church under construction.[1] A general idea of how the gospel was shared with the Chinese can be gathered from comments made by missionaries in the nineteenth century. For example, according to Rev. Griffith John, a British missionary with the London Missionary Society, in his presentation to the General Conference of the Protestant Missionaries in China, held in Shanghai May 10-24, 1877, the purpose of spreading the gospel was:

> to disciple, or make Christians of, this great nation. Whatever others may do, this is our work. We are here, not to develope the resources of the country, not for the advancement of commerce, not for the mere promotion of civilization; but to do battle with the powers of darkness, to save men from sin, and conquer China for Christ. Commerce and science are good in their place. We do not underrate their importance. They might develope in China a new and higher form of civilization—a civilization that would bring with it abundant wealth, rich stores of knowledge, and many contrivances to lighten the burden of existence, and make life more happy than it is. But they cannot meet a single spiritual want, still a single spiritual craving, or infuse the life of God into a single soul. The Gospel alone is the power of God unto salvation; and salvation from the guilt and dominion of sin—from moral and spiritual misery—is the great need of the Chinese. Believing this, we devote ourselves to the supreme work of making known to them the truth as it is in Jesus as fully as we can, and of commending it to their hearts and consciences in every possible way.[2]

The gospel, in Rev. John's missional view, was purely for personal salvation from sin. Evangelism was the supreme goal of missional work. Spiritual work mattered, but worldly concerns did not. For example, the material and physical benefits which the Chinese may have gained from receiving of the gospel could not be compared with the spiritual benefits they would

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1. Wing-hung Lam: *Feng chao fen qi zhong de zhong guo jiao hui* [*Chinese Theology in Construction*] (Hong Kong: Tien Dao Publishing House, 1990), 10-13, 16-39.

2. Griffith John, "The Holy Spirit in Connection with our Work" in *Records of the General Conference of the Protestant Missionaries in China, Held at Shanghai, May 10-24, 1877* (Shanghai: American Presbyterian Mission, Press, 1878), 32. Google e-book.

receive. The seed of theological bifurcation between body and soul, physical and spiritual, was planted at the birth of the modern Chinese Protestant church.

Another example can be found in the work of the famous British Protestant missionary Hudson Taylor (1832-1905), who founded the *China Inland Mission*. According to Kenneth Latourette, Taylor sought to "diffuse as quickly as possible a knowledge of the Gospel to the entire Empire."[3] Education or building up a Christian community was not his main purpose. The faith the missionaries shared was mainly for the purpose of saving souls and for changing Chinese morality to be Christ-like. Many of his contemporaries, missionaries like him, focused on receiving and disseminating the gospel for the purpose of eternal life.[4] Faith was primarily for ministry inside the church, not for work in the workplace.

Faith Constructed under Chinese Christian Thinkers and Pastors

As a result of a ferocious anti-Christian movement from the Chinese intellectual community and political powers in the 1920s, Christian faith took on different dimensions in its expression. This expression of faith has deeply shaped the understanding and practice of integrating faith and work in today's Chinese church. When we look at the development of the major thought of some thinkers and church leaders, we look not only at their theology, but also at the problems arising from that theology.

It has been a struggle for many thinkers and church leaders to contextualize Christian faith, introduced by western missionaries, in the Chinese tradition. In the 1920s, the goal was for the acceptance of the Christian faith by society. The nation had transitioned from an ancient empire to a modern republic by 1911. Many Christians were wondering if it was still possible to maintain the dual identities of being Chinese and being Christian simultaneously. The Christian

3. Kenneth S. Latourette. *A History of Chinese Missions in China* (New York: The Macmillan Company, 1929), 386, https://babel.hathitrust.org/cgi/pt?id=mdp.39015013161263&view=1up&seq=9.

4. Wing-hung Lam: *Feng chao fen qi zhong de zhong guo jiao hui*, 52-53.

faith was being vehemently attacked by the society because it had been introduced by missionaries, who were considered to be agents of colonization led by imperialists. The spectrum of contextualization, from a harmonious view to a conflicted one, includes four types.

Christianity *in* Confucianism

Some thinkers believe that Christianity already existed in the classic tradition of Confucianism more than two thousand years previously.[5] Since Confucianism was a necessary element in Chinese culture, Christianity was also useful as long as it helped build a strong new China. Thinkers like Leizhuan Wu, then the first Christian president of Yenjing University, tried to find common ground between the two traditions and to reinterpret theological concepts by relating them to Chinese traditions.[6] Sin, for example, was seen as equivalent to evil, crime, or selfishness. For Wu it was a societal term, not a soteriological one as understood by Christianity. The strategy of confronting sin was to pursue societal change.[7] Thus, the main aim of the Christian faith was not solely theological; it was to change society by using faith as a vehicle.[8] The integration of faith and work was an expression of the social gospel: to make Christians who were Confucian-like.[9]

Christianity *alongside* Confucianism

Thinkers in this school hold that Confucianism should and could be reconciled with Christianity. This occurred several times throughout history when Confucianism was integrated with Buddhism and Daoism in the tenth through the thirteenth centuries, and Catholicism in the sixteenth century. If people wanted to be Chinese and Christian at the same time, they could

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5. More of the main doctrine of Confucianism will be discussed in chapter three.

6. Ralph R. Covell, *Confucius, The Buddha, and Christ: A History of the Gospel in Chinese* (New York: Maryknoll: Orbis Books, 1986), 194-195.

7. Covell, *Confucius, The Buddha, and Christ*, 194.

8. Lam, *Feng chao fen qi zhong de zhong guo jiao hui*, 102-105.

9. Covell, *Confucius, The Buddha, and Christ*, 194.

proudly keep both traditions by being *Chinese Christians*. There are so many inherent similarities in both traditions. Adherents of this approach wanted to use the Christian faith to find value and goodness in Chinese tradition. The job of contextualization was to be loyal to both traditions without conflict.[10]

Christianity *for* Confucianism

In the 1920s, most Christian intellectuals held the view that Christianity was useful *for* building a *better* Chinese tradition. Christian faith could improve Chinese traditions while Confucianism was also under severe attack by many intellectuals in those days. When Christian faith and Confucianism encounter each other, they mutually benefit both. These intellectuals held that the existence of the Christian God can be seen in Chinese tradition from long ago. When people spread the gospel, the gospel could also be enriched by Chinese culture. In a similar way, Chinese culture could be purified or refined through faith, and could even be Christianized. As Christian thinkers, they still believed that Christianity provided the final answer for the Chinese, which was the gospel of Jesus Christ. Confucianism, for them, could only be fully realized through the Christian faith in the revelation of the incarnation of Christ. In Christ, we learn that we are but sinners and Jesus is our model to be a Christian *gentleman.*[11] Christian theology is better understood ethically, rather than metaphysically or theologically. Chinese Christians also believed in the personhood of the transcendent God, which is completely missing in Chinese culture. Unlike Christianity, god (*tian*, "heaven") has no personhood in Chinese tradition. The concept of *tian* is not ontologically clear; it can even be equal to the principle of cosmos. The Christian God, however, reveals himself in three Persons. In so many ways, Christianity,

10. Lam, *Feng chao fen qi zhong de zhong guo jiao hui*, 105-108.

11. *Gentleman, Junzi* (君子), sometimes, is translated as *nobleman* in English. It is an ideal personality trait that humans should strive to achieve. It is a high stage of character formation in the eyes of Confucius.

therefore, transcends and elevates Chinese culture to a higher level. The interest of Christian faith is mainly to promote Confucianism theologically and morally.[12]

Christianity *against* Confucianism

The fourth type is characterized by several famous indigenous church leaders, for example, Wang Mingdao and Watchman Nee, who were theologically opposed to any relationship of Christianity to Confucianism. Their theology is a bifurcated dualism between faith and world, between secular and sacred. Nevertheless, their thoughts, including their understanding of faith and work, have had a deep influence on modern Chinese Christians, more than any other thinkers. These two leaders are still highly regarded in Chinese Protestantism.

Wang Mingdao (1900-1991), based in Beijing, was a well-known and highly respected indigenous pastor. His fascinating preaching style and works, published in *Ling Shi* ("spiritual food") *Quarterly*, drew many people to him. Even people who did not agree with his theology had no argument with his firm faith and moral character.[13] Wang, facing the liberal theology of his contemporaries, insisted on an evangelical theology, although for some he may seem to be more like a fundamentalist in his literal interpretation of the Scripture.

For Wang, church and world, saint and sinner, are opposite. The world is ruled by a dark power and formed by ungodly sinners. Christians should not try to improve the world. Instead, they should separate themselves from it. Wang says:

> After the Christians have received the grace of God, they must separate themselves from the sinful world. Yet at the same time they must go into the world, not to be tainted by the evil therein, but to call others to repentance and to receive the salvation of God so that they may escape the wrath which is to come. Nor should the Christians try to improve this corrupt and sinful world–this world cannot be improved but must be destroyed–they

12. Lam, *Feng chao fen qi zhong de zhong guo jiao hui*, 109-115.

13. Historian Ralph Covell comments on Wang as best known "for his steadfast and costly refusal to submit to the demands of the Three-Self Patriotic Movement." R. Covell, *Confucius, The Buddha, and Christ*, 200-202.

should only call others to separate themselves from it and enter into the safe refuge that God has prepared for us.[14]

Throughout China's long history, all Chinese culture, including Confucianism, is for Wang closely connected with the sinful world. There is no way for Christians to reconcile Chinese culture at all. The main reason a believer makes contact with a non-believer is for his or her salvation. Any other purpose (e.g. to reform society) is either not beneficial or completely futile. He strongly disagrees with the ideas behind liberal theology and the social gospel. Conversion results in a completely new way of living for a Christian, which disconnects a believer from their traditional culture thereafter. The behavior of this new life, for Wang more than any of his contemporaries, leads to an extraordinary emphasis on pious works. Wang's high standard of moral conduct, like his teachings, won him a great reputation. However, as Covell observes, "Wang's ethical emphasis, however, reached little beyond the individual, the pietistic devotional life of the individual."[15] It never reached to the socio-economic reformation of society.

Lam concludes his comments on Wang's doctrine by saying that his unconciliated dualistic doctrine of antagonism between faith and reason, church and world, son of God and enemy of God, personal and social gospel, led him to escape from the world and the danger of self-righteousness, thus becoming an inactive participant in society.[16] The theological foundation Wang laid has lasted far beyond his own life: many Christians still live by it. According to his doctrine, if not used for the sake of evangelism, faith is not necessarily connected with the worldly workplace. We may say that Wang's workplace theology, if he had any, has only one dimension of integration with work–that of evangelism.

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14. Philip L. Wickeri, *Seeking the Common Ground: Protestant Christianity, the Three-Self Movement and China's United Front* (NY., Maryknoll: Orbis Books, 1988), 166.

15. Covell, *Confucius, The Buddha, and Christ*, 201.

16. Lam, *Feng chao fen qi zhong de zhong guo jiao hui*, 118-119.

Watchman Nee (1903-1972) is probably the best-known Chinese leader in the world outside the Chinese community. The important influence of his theology is still unsurpassed by other Chinese leaders today. There are at least two important roles he plays in the Protestant Christian church today. First, he published numerous books in Chinese, and at least thirty-four works are available in English, some of which have sold hundreds of thousands of copies. His teachings remain a powerful influence through his works. Second, the church he founded in 1922, referred to as the "little flock," or "local church," grew to seven hundred local congregations with seventy thousand members in China by 1949 when the Communist government came to power.[17]

In general, Nee's teachings reflect a pietistic and otherworldly perspective. The lifestyle of Christians is one of rigid separatism in the light of Christ's second coming. Nee and many other leaders generally held a premillennialist eschatology. Covell, using Richard Niebuhr's word, considers Nee to have been "broadly anti (Chinese) cultural." Nee's way of communicating the gospel leads to the "non-involvement with broader political, economic, and societal issues of the Chinese context."[18] Like Wang, for Nee "the world was, in fact, so under Satan's control that any attempts to employ the Christian ethic were both useless and unbiblical."[19] It is impossible and unnecessary for Nee to be interested in reforming society or to develop any kind of church-state doctrine. The church for Nee, "stands above the state" for the state is God's instrument to help the church carry out God's will.[20] Nee's theology, including the bifurcation of sacred and secular, body-soul and spirit, this worldly and otherworldly, church and state, in addition to his evangelistic zeal, continues to have a profound influence on many Chinese Christians.

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17. Covell, *Confucius, The Buddha, and Christ*, 196.

18. Covell, *Confucius, The Buddha, and Christ*, 198.

19. Watchman Nee, *Love Not the World* (Eastbourne Christian Literature Crusade, 1976), 42-43, quoted in Ralph Covell, *Confucius, The Buddha, and Christ*, 199.

20. Covell, *Confucius, The Buddha, and Christ*, 199.

The integration of faith and work for Nee, his followers, and other like-minded pastors, is restricted to evangelism and individual witness, or 'salt and light' in terms of personal behavior. It may be difficult to find a basis in his theology to integrate faith with work.

Chinese theology in the context of Confucianism, constructed in the 1920s by thinkers and indigenous leaders, can be characterized as the following:

1. Christian faith, for some, is understood and reinterpreted in the light of Confucianism. Their strong emphasis on personal morality and the ethics of Confucianism, is closely related and integrated into their understanding and practice of the Christian faith.

2. Certain kinds of "social gospel," for some thinkers, is a way of understanding the integration of faith and work. The Gospel is utilized to enhance the modernization of China.

3. Christians may either support the gospel for a better society, or are against its use for this purpose. The theological divide has dominated the Chinese church for more than a century.

4. A pietistic theology is inherited by many evangelical churches. On the one hand, individual pietism emphasizes personal salvation and spirituality. On the other, it leaves little room for the integration of faith and work in the marketplace. A bifurcation of secular and sacred, body and soul, church and state, is easily seen in mainstream theology. Evangelization is the primary concern in a society where a prevailing anti-Christian mood abounds.

Based on the observation of the construction of Chinese theology, we see that the gap between the pietistic teachings on Sunday and demands on Monday is significant. The lack of a theology for the integration of faith and work is an indigenous issue to which this thesis-project addresses itself. Our look back to its historical roots is helpful to find out where we are now and look forward to a solution for the reformulation of a new framework of workplace theology.

The Lack of Theological Education about Workplace Theology

The lack of workplace theology (WT) is found not only in the Chinese church in the first half of the twentieth century. It is also currently absent from Chinese theological institutions in both Taiwan and in Canada, the two countries where I was trained and have ministered.

A survey I conducted in Vancouver, Canada and in Taiwan in 2018 for this thesis-project strongly confirmed the huge need for a curriculum of WT for Chinese Christians. 90.6% of the 86 survey responses said that there is a need of WT to help them face challenges in their workplaces. When they were furthered asked: "When you encounter moral challenges at work, is your theological knowledge enough?" 10.6% felt it is very insufficient and 25.9% say "somewhat insufficient," while 49.9% answered that their knowledge is "Somewhat enough" and 12.9% "totally enough." From the survey I learned that more than a third of the respondents expressed a lack of training in workplace theology to help them face moral challenges. At the same time, many of the others surveyed indicated a desire for greater enrichment from the curriculum. But can they easily access help? The answer is pessimistic.

From browsing the official websites of current Chinese theological institutes in both Taiwan and Canada, it appears that there are very few theological educational opportunities to meet the need for WT in either country (see figures 1 and 2).

Figure 1. Major theological academies in Taiwan with or without a degree program[21]

Name of Seminary	Is a Workplace Theology Program Offered?	Concentrated Area
Taiwan Graduate School of Theology (Presbyterian)	No	
China Evangelical Seminary (interdenominational)	Master of Arts in Workplace Ministry	Concentrating in being a witness, evangelism, discipleship, and impact to society.
Taiwan Baptist Theological Seminary	No	
China Lutheran Seminary	No	
Central Taiwan Theological Seminary (Wesleyan)	No	
Tainan Theological College and Seminary (Presbyterian)	No	
Holy Light Theological Seminary (Methodist)	No	
Yushan Theological College and Seminary (Presbyterian)	No	
Logos Evangelical Seminary in Taiwan	No	
Taipei Ling Leong Pastoral and Missionary Theological Seminary	No	
China Reformed Theological Seminary	No	

Figure 2. Major Chinese theological academies in Canada with or without a degree program[22]

Name of Seminary	Is a Workplace Theology Program Offered?	Concentrated Area
Canadian Chinese School of Theology	No	
Trinity Western University Christian Studies (Mandarin)	No	
China Evangelical Seminary (Canada)	No	

21. Taiwan Graduate School of Theology, http://www.tgst.edu.tw/index.php (accessed October 2. 2019). China Evangelical Seminary, https://wp.ces.org.tw/our-programs (accessed October 2. 2019). Taiwan Baptist Theological Seminary, https://tbts.edu.tw (accessed October 2. 2019). China Lutheran Seminary, http://www.cls.org.tw.index.htm (accessed October 2. 2019). Central Taiwan Theological Seminary, http://www.ctts.org.tw/portal/index.php (accessed October 2. 2019). Tainan Theological College and Seminary, http://www.ttcs.org.tw (accessed October 2. 2019). Holy Light Theological Seminary, http://www.holylight.org.tw/index (accessed October 2. 2019). Yushan Theological College and Seminary, https://www.yushanth.org.tw/news.html (accessed October 2. 2019). Logos Evangelical Seminary in Taiwan, http://www.lestw.net.tw/about.php (accessed October 2, 2019). Taipei Ling Leong Pastoral and Missionary Theological Seminary, http://llpmts.org/site/home (accessed October 2, 2019). China Reformed Theological Seminary, https://www.crts.edu/index.php (accessed October 2, 2019).

22. Canadian Chinese School of Theology, https://www.ccst.ca/index.php/en/index.php (accessed October 2, 2019). Trinity Western University Christian Studies, https://actsseminaries.com/academics/programs/master-of-arts-christian-studies-mandarin (accessed October 2, 2019). China Evangelical Seminary (Canada), http://www.cescan.org/degrees/discipline (accessed October 2, 2019).

We see that there is only one institute among the fourteen in Taiwan and Canada, *China Evangelical Seminary* in Taiwan, which provides a program taught in Chinese at the master's degree level concentrating on WT. There is no program concentrating on workplace theology at the doctoral level. This lack tells us several things:

1. Chinese Christians, in general, have little access to formally studying WT in either Taiwan or Canada. If they feel a need to learn how to integrate faith and work, they may have no choice but to study on their own.

2. Given the condition of spiritual growth in the church outlined above, if Chinese ministers have not been equipped systematically with WT, they may not know how to help their congregants integrate their faith and work. This does not mean, of course, that people will fail to successfully integrate their faith with their work in their workplaces. They may do it individually or by trial and error. They may also pass their experience of success or failure on to their church. But not having adequate knowledge or training from technical, theological, ethical, and pastoral perspectives may leave most leaders feeling inadequate to equip their churches. As Proverbs 29:18 says: "Where there is no revelation, people cast off restraint, but blessed is the one who heeds wisdom's instruction."[23] People need revelation and instruction from the gospel, not just from personal experience. Unfortunately, clergy often fail to offer systematic education to equip people for integrating work and faith.

3. There is also a risk that people will compartmentalize their faith and work if there is no instruction; the Sunday pulpit is separated from the workplace. Compartmentalization of faith is a challenge for most Christians globally. Most Chinese theological institutes still focus on the traditional interests of the church's internal ministry. They are uninterested in or unaware of the challenges the church is facing outside their walls, such as the impact of artificial intelligence, the

23. All scripture references are taken from the New International Version of the Bible, 2011, unless otherwise indicated.

gig economy, financial crises, bio-medical technology, or the crises caused by the pandemic. The result is, as David Miller says: "this compartmentalizing of the two worlds only serves to exacerbate the situation."[24]

The problems of compartmentalization of faith and work can easily cause a disconnect between what people hear, what they believe, and how they behave. The gap between church and world, between Sunday and Monday, is enlarged to an extent that people do not know how to bridge it. The conflict within people's hearts increases and deepens. The attempt to integrate faith and work can all too easily become a personal and subjective task. Without appropriate guidance, Christians might take the challenge of integrating faith and work on themselves. Of course, this thesis-project has its limitations to meet the theological needs of Chinese Christians. Nevertheless, a touchstone, like this thesis-project tries to provide, is a necessary step in this uncharted territory.

A Failure also in the USA

The neglect of WT is not solely the problem of the Chinese church. The church's failure to equip Christians for the workplace is also a deep concern of some Americans. David Miller, for example, in his book *God at Work,* discusses why the American church keeps silent about the gap between Sunday and Monday, between church and the marketplace. According to Miller, all churches experience this gap in the United States.[25] According to the findings of several scholars, the faith community as a whole appears to be "unconscious of the distancing" between Sunday and Monday, with the result that many "businesspeople feel that clergy do not understand their world."[26] Miller argues that one of the root causes for this failure is "theological in nature,"

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24. David Miller, *God at Work: The History and Promise of the Faith at Work Movement* (New York: Oxford University Press, 2007), 89.

25. Miller, *God at Work*, 80.

26. Miller, *God at Work*, 84.

namely the theological traditions which clergy were taught in seminary.[27] In addition, there are other factors which foster the problem, including "lack of clergy to attend to workplace concerns."[28] In Miller's observation, the major obstacles for people in addressing the needs of integration of faith and work, come from an insufficient theology or lack of theological training resulting in compartmentalization, "to avoid the struggle that integration usually demands."[29] The separation of faith from work makes it difficult for many Christians to face the ethical challenges at work, and prevents them from pursuing their career as a response to their divine calling.

Some people are "rewarded" by compartmentalization and have no desire to change. Others compartmentalize due to a lack of theological knowledge. And this, in turn, is re-enforced by pastors' and seminaries' ignoring the issues of integration of faith and work in theological education.[30] Miller cites survey findings that show that almost a third of seminarians "had no reason to believe that business people needed any special ministry," and that there is even a "refusal to differentiate business as a legitimate topic for theological inquiry."[31] The result of compartmentalization could be, at the worst, working without soul and worshipping without mind. Christians, under this constraint, may seek help from places other than church or seminary. As Miller observes, the possibilities include "pop-culture solutions, self-help books, New Age spirituality, private piety, or Gnostic back-to-nature movements to find meaning and purpose in their lives. In the meantime, the church, which has so much to offer, sits on the sidelines with half-empty pews."[32]

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27. Miller, *God at Work*, 89.

28. Miller, *God at Work*, 89.

29. Miller, *God at Work*, 94.

30. Miller, *God at Work*, 96.

31. Miller, *God at Work*, 97.

32. Miller, *God at Work*, 103.

One of the alternative resources Chinese Christians might seek as a substitute for theological literacy is Confucianism. Certain key teachings in Confucianism on work ethics could be a spiritual source for guiding Christians in the workplace if Christian instruction is not available. Two questions asked in my 2018 survey reflect this observation. When people were asked which has a greater influence on them in the workplace: Confucian values (benevolence, justice, fidelity, tolerance, propriety, thriftiness, etc.) or Christian virtues (faith, hope, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control etc.), 49.4% of the respondents say both traditions have the same influence, while 45.9% of the respondents say Christianity has a greater influence.[33] When they were asked to compare traditional Confucian values to Christian ones, 61.4% responded that Christian faith is richer to provide meaning and values for people compared to 34.9% who think both do as they complement each other.[34]

In answer to the first question, almost half of the respondents consult both traditions, Christianity and Confucianism, whenever they need ethical help. As to the second question, more than a third think that the ethics in both traditions are complementary to each other in providing meaning and value. (1) Christian ethics, for them, are not always adequate to provide meaning and value in the workplace. They feel that Confucianism, not Christianity, is a fitting source for direction. (2) This raises another question: are Confucian ethics theologically compatible with Christianity? If there is a conflict between them, do they know how to discern it? We will study these questions further in chapter three. No matter what the answer is, we should pay enough attention to understand their spiritual challenges and to equip them with suitable knowledge.

33. There were 3.5% answered “No Comment,” and 1.2% responded “Both.”

34. There were 3.7% responded “No Comment.”

If we acknowledge a need for workplace theology, how do we provide it? We could not offer a "one size fits all" program for everyone. David Miller's illustration of the American journey of the Faith at Work movement may inspire Chinese Christians to face the challenges.[35]

The Approach of Integration of Faith and Work

According to the Faith at Work movement in the United States, David Miller finds that "participants in the movement tend to experience and express the quest for the integration of faith and work through one or more of modalities of ethics, evangelism, experience, and enrichment."[36] This 'four E's framework' is the index that manifests the integration of faith and work in the workplace.[37] The different forms among different traditions, for example, Islam, Buddhism, Hinduism, and Judaism, can also be categorized by a four E's framework.[38] Three of the quadrants, ethics, experience, and enrichment, can be found in all traditions. The fourth quadrant, evangelism, is the most prominent in Christianity and Islam; however, it can also be found in other traditions. Miller suggests the word "expression," instead of "evangelism," to better communicate how people live out their faith. In a word, the four E's framework is a common modality to cover the major areas where people express or experience the integration of faith and work within various cultural traditions.

Figure 3. The Integration Box: The Four E's

ET: Ethics	***EX: Experience***
EV: Evangelism	***EN: Enrichment***

Source: Data adapted from David Miller, *God at Work: The History and Promise of the Faith at Work Movement* (New York: Oxford University Press, 2007) 127, figure 7.1.

35. Miller outlines the three waves of the Faith at Work movement starting from 1890 to the present in the United States. See Miller, *God at Work*, 23-78.

36. Miller, *God at Work*, 126.

37. Miller, *God at Work*, 126-127.

38. Miller, *God at Work*, 126-127.

Miller does not mention Confucianism in his illustration. The global Chinese community, wherever it is found in the world, adopts Confucianism as one of the main traditions from which people take their source of ethical or spiritual guidance in the workplace. In the 2018 survey, we see that both Confucianism and Christianity provide the two major frameworks for the integration of faith and work. These two sets of traditions, however, are not necessarily a happy marriage. Sometimes, they provide a harmonious experience, but other times they produce a dilemma or tension. The task of integrating faith and work through these modalities is more complex when taking another tradition into account. I will utilize Miller's four E's modes as a helpful index for this thesis-project to start designing a curriculum of workplace theology.[39]

Brief Review of the Four E's Integration Box

The Ethics Type

The ethics quadrant, or ET, is defined as the primary mode of integrating faith at work through attention to personal virtue, corporate ethics, or social and economic justice. This type emphasises discerning right action, ethical behavior, and leadership styles based on biblical teachings and principles in the workplace. The participants of ET-oriented groups, at the three levels of personal, corporate, and macro-societal, focus on business performance and management, and even more broadly on corporate responsibility to the larger community, both locally and globally. Though most people in this quadrant strive to be ethical, Miller says, few have formal training. Therefore, instead of employing formal ethical concepts to make judgements, people may draw upon simple and vague concepts, such as, "What would Jesus do?" to face complex situations, and may lose their balance.[40] People may also seek further help from secular sources to determine the right action. When biblical teachings clash with this advice, some may feel tremendous stress in choosing which influence to lean on in decision-making.

39. The whole session of this review was summarized from Miller's *God at Work,* chapter seven, 129-137.

40. Miller, *God at Work*, 129.

It is easy to see why the ET quadrant is one of the more powerful ways that Christians express their belief in the workplace as Christ's calling to be salt and light in the world. It is also the place where the layperson desperately needs to be equipped to address their ethical concerns at micro, mezzo, or macro levels. Miller recognizes the contribution that organizations, like the Southern Institutes for Business and Professional Ethics (SIBPE) in Georgia, make for Christians in the United States for better understanding of the ET quadrant as an effective mode to connect Sunday and Monday in the business area.

Chinese Christians are not short of ethical teachings in their culture. As we see above, Christians are struggling in their contextualization of Confucianist ethics. They try to find where the common ground is, and what overlapping terminology or concepts there are. At the same time, due to the quest for pietism, church leaders care more about individual spirituality and morality, instead of social and economic justice, or well-being. A theological teaching on the ET quadrant, like what the SIBPE provide, is not present in the Chinese Christian community. To meet the need of the participants in ET mode, we need to find the common ground on ethics from both traditions and deliberate on how to express them in the integration of faith with work. This is a task too big to be accomplished by this thesis-project alone. We acknowledge this limitation, but recognize the necessity that the ET quadrant be included as one of the areas where Christians confront Confucianism for its usefulness in the workplace.

The Evangelism Type

For many Christians, the evangelism quadrant, or EV, is the primary mode of integration of faith and work. By evangelism, Miller means, the workplace for some Christians is a mission field to introduce other people to Jesus Christ as their Lord and Savior. They may do this directly or indirectly, explicitly, or implicitly. The people could be their colleagues, bosses, customers, or

suppliers, whoever they may meet in the workplace, to live out the Great Commission (Matthew 28:19-20).[41]

Various modes of evangelism are adopted in this quadrant, including prayer meetings, Bible study groups, or Christian conferences, provided for similar professionals, and employing teaching materials to express their faith. Some people go abroad to work in their profession in the countries where Christian faith is severely suppressed. They hide the missionary identity in order to evangelize using their jobs as a vehicle. Work itself is a *means* to spread the Gospel, and evangelism is the *end*. This does not mean that all jobs, corporations, or non-profits are fake. Many of the businesses are profitable or competitive with other companies. But the business is not "the sole purpose of business." It has another purpose, evangelization.[42]

Can Christians proselytize as part of their job or business? Will evangelism cause confusion through harassment, pressure, discrimination, or even present obstacles to the business operation? How do Christian business owners treat the people who work with or for them, who are atheists, or follow other religions? Is proselytizing in the workplace both legal and ethical? These are important subjects to be addressed when designing a workplace theology curriculum. How do we take the means and the ends of EV quadrant into account at the same time? And how do we balance this quadrant with the three other types? Is the workplace itself, a *means* to glorify God only by saving souls, or an *end* to put God's glory on display? Chinese Christians are often strongly encouraged by the church to have an evangelistic zeal whenever possible. But a lack of theological and philosophical reflection on this quadrant, or the ethical concerns of evangelism, is still a fact the church needs to deal with. This is, again, beyond the parameter of this thesis-project. Nevertheless, I understand that a comprehensive curriculum should redress the balance between evangelism and other quadrants for helping the integration of faith and work.

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41. Miller, *God at Work*, 132-133.

42. Miller, *God at Work*, 133-134.

The Experience Type

Many people find their way to the integration of faith and work by searching for answers to the questions about the "vocation, calling, meaning, and purpose in and through their marketplace professions."[43] They reflect theologically on the value, or "experience" of their daily work. This is the third type of integration, Miller calls the 'experience' (EX) quadrant. Searching for meaning and purpose in life, of course, is not done only by Christians. Viktor Frankl, an Austrian Holocaust survivor, reveals his experience of crying out for meaning by recognizing it as a universal calling for survival.[44] But Christians have a unique understanding of searching for meaning and purpose through their careers. They may further ponder the relationship between the role of their current profession and God's plan for his Kingdom. It is a common mistake that Christians make when they forcefully segregate the sacred from the secular. Work in the mission field, in churches, or in Christian organizations, is acknowledged as a sacrifice for God; a holier, higher calling to serve God with little regard for a "secular" paid job. The notion of calling is granted only to the "real ministry" of being a minister or a missionary. A dualistic view between sacred and secular jobs is also reflected in my 2018 survey of this thesis-project. 50.5% of respondents agree or strongly agree with a distinction between spiritual and secular jobs. This attitude may impede Chinese Christians in embracing their work as a response to a divine calling.

If people understand their calling to their professions as a Christian in the workplace, they will be further inspired in their integration of faith and work. Calling is not necessarily a call to a specific occupation. An occupation can be a vehicle to realize one's calling. But as a Christian, we are called for a higher purpose, to be God's holy people. More elaboration on this theme will be given in chapter two. As I identified previously, the dualism of sacred and secular strongly dictates Chinese Christian theology. A Christian who self-identifies as "laity" may not

43. Miller, *God at work*, 135.

44. Viktor Frankl, *Man's Search for Meaning* (Boston: Beacon Press), 2014.

apply the divine calling to one's profession. How to understand calling will be one of the main themes discussed in this thesis-project. The EX quadrant should be foundational in the workplace theology curriculum. It is fundamental to the Christian identity in order to define the meaning of the work, not the other way around. The EX quadrant should be recognized by all Chinese Christians as an important foundation for the integration of faith and work.

The Enrichment Type

The enrichment (EN) type quadrant in Miller's Integration Box is understood by certain people as their primary way of integrating faith and work. The way they express this integration is to focus on their spiritual growth or transformation through work or in the workplace. Some spiritual practices in this type are, for example, "healing, prayer, meditation, consciousness, transformation, and self-realization."[45] According to Miller's observation, Christians in this group have many spiritual counterparts from other religious or non-religious groups, like the New Age movement. I use "workplace spirituality" as an umbrella to refer to those who seek personal reward or benefit, or a greater corporate benefit or success from their spiritual enrichment in or for the workplace.

Since "spirituality" is utilized vaguely and subjectively by different people to refer to their spiritual practices, more space will be given to exploring it from a Christian viewpoint in chapter two. In chapter three, I will also defend the uniqueness of Christian spirituality as fundamentally distinguished from other traditions. Many forms of spirituality stress self-actualization or self-fulfillment. Christian spirituality's purpose, however, is to connect people to God, the creator, to be his chosen people. Self-denial, not self-fulfillment, is a *point de départ* for Christian spiritual formation. The workplace, for many people, has become an arena of struggling with being a Christian. Workplace is, as Eugene Peterson's remarkable statement contends, "the

45. Miller, *God at Work*, 137.

primary location for spiritual formation."[46] In and through that, we redeem our body, soul, and mind, and we see human beings are created in the divine image. The EN quadrant will be the primary focus of this thesis-project. The reasons why it will be described as the essential quadrant to integrate faith and work will be further explored.

The Spirituality-Centered Integration Type

Miller proposes a model of "The Everywhere Integrator Type" (EI) as a "mature or aspirational state" to demonstrate "several, if not all, manifestations of integrating faith and work."[47] He admits that many people often ground in one primary type; however, Miller recognizes, they are willing to move among different, or even all quadrants of the Integration Box. To maintain healthy and respectful ways of integrating faith and work, Miller allows that "no one of the Four E's is theologically superior to another."[48]

My curriculum, outlined in this thesis-project, is based on Miller's language and framework. When I utilize his model, I agree with him at the point that people can freely ground their primary entrance of integration at one or more quadrants. I also agree that no one quadrant is superior to another. Nevertheless, I will adapt his model to fit the needs of Chinese Christians in their particular spiritual and cultural context.

A Spirituality-Centered Model for Integration

Spirituality is understood by this thesis-project as our inmost part as human beings, through which we connect to God, our Creator, to ourselves, and to the world. We connect to God by our answering the universal calling to be his holy people. We connect to the world by loving our neighbor ethically through our particular calling in the workplace. We connect to ourselves

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46. Eugene Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Grand Rapids: Wm. B. Eerdmans Publishing, 2008), 127.

47. Miller, *God at Work*, 139.

48. Miller, *God at Work*, 142.

by being virtuous through our disciplined participation in the fruitful life of the Holy Spirit. I argue that spirituality, by my definition, explored more in chapters two and three, is not merely an enrichment quadrant, but it should be the central part of the four E's. By the term "central," I do not mean it is superior to others, nor the most important.

If the workplace is the primary location where many people start their journey of forming their inner connectedness to others, then, spiritual formation in the workplace is essential for the integrating of faith and work. This thesis argues using the language "essential" to replace Miller's "enrichment" in order to avoid an impression of something additional, or extra. The Essential quadrant refers to human spirituality, the ontological being. We human beings, through our spirituality, connect ourselves to God by answering our calling and searching for meaning (Experience), connecting to the world (Ethics), and expressing our faith, hope, and love to other people (Evangelism/ Expression).

A Spirituality-Centered Program Needed to Equip Christians

We have mentioned above that pietism, separation from the world, is an expression of integration of faith and life in Chinese Christian history. The results of the dualism may cause Christians to live in a contradiction, or conflict zone, when people fail to harmonize the two. Despite of the obvious problem of this division, however, pursuing a pietistic life is still a characteristic of spirituality in the Chinese church. Spiritual practice in this form is a phenomenon in which the church attempts to influence people's action by their teachings. In this context, we need to redefine the meaning of spirituality to give it a new focus for workplace theology.

I also make use of the experience of the Faith at Work movement and Miller's analysis of Four E's Integration. If the meaning and function of the Essential quadrant can be fully informed by admitting the equal importance of the other three quadrants, we can then accept it as *the* primary entrance to the integration of faith and work. This Essential quadrant will never focus only on individual pietism or morality. It is at heart the core to connect the integrator to the other

three quadrants. Taking the other three E's modes as a background, Christians may establish a renewed understanding of spirituality in the workplace; enlarging their expression of faith from a level of individual spirituality to a deeper and broader sense of societal-corporate spirituality.

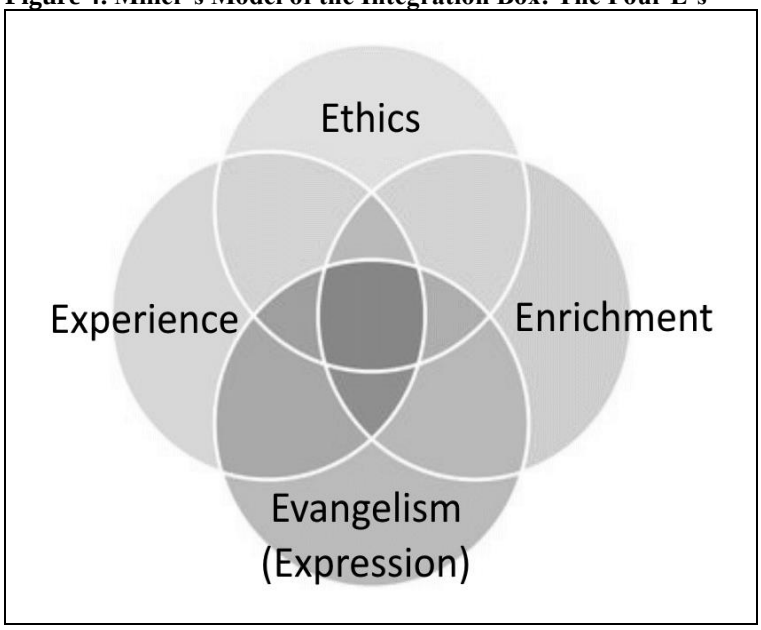
Moreover, since the 1990s, the interest in Workplace Spirituality (WS) has grown in several countries. Some scholars, however, find that, in the workplace, there is great need for ethical guidance due to large-scale moral failures in early 2000s.[49] Some scholars claim the need for separation of spirituality from faith saying "Leave your faith at the door of the office." They argue that spirituality-based organizations are productive and profitable, nevertheless, religion causes division among people. Some others argue that it is impossible to separate spirituality from faith. They understand that spirituality consists of faith. The debate is significant to our understanding of WS. Spirituality is not just a religious concern, but also a universal claim for promoting individual and organizational benefits. We recognize that people may have different understandings and interests regarding the purpose of WS. The goal of integration of faith and work certainly do not guarantee success in business or in personal performance. I will look at some theological perspectives and review the debate in the next two chapters. How is it possible for Christians to leave their faith at the door of the office, as requested by the managers, and maintain their faith in the workplace at the same time? I will argue that Christians need to live out the message they heard on Sunday while they are in the office on Monday. This is the way of Christian spirituality by which they integrate faith and work.

A new diagram for four E's

In Miller's Venn diagram, he proposes that each individual quadrant of E might cover and overlap with each of the other three E's (see figure 4).

49. Robert A. Giacalone and Carole L. Jutkiewicz, "Right from Wrong: The Influence of Spirituality on Perceptions of Unethical Business Activities." *Journal of Business Ethics*; 46, no. 1 (Aug 2003): 85, http://DOI:10.1023/A:1024767511458 (accessed February 21, 2019).

Figure 4. Miller's Model of the Integration Box: The Four E's[50]

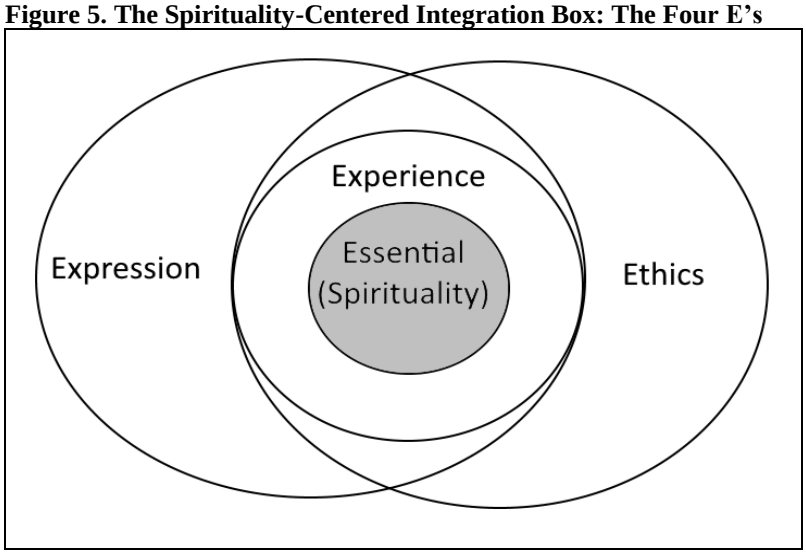


Source: Data adapted from David Miller, *God at Work*, 142, figure, 7.2.

The Essential (Spirituality) quadrant, with the integration of faith and work, in my framework, is at the core of the modalities. The Experience quadrant encircles the core of the Essential quadrant, and is the extension of this inner circle. The other two quadrants, Ethics and Expression, are further extensions of these two circles and are the practice and application from which the outer quadrants extend and overlap with each other. My intention is not meant to argue that one quadrant is theologically superior to another, or that there is a hierarchy among the Four E's. My revision is to show that there is an inner and outer difference and expression of integration of faith and work. This thesis-project will mainly concern the study of the two circles, the Essential (Spirituality) and Experience (see Figure 5 below).

50. This figure is found in Miller's *God at work*, 142.

Figure 5. The Spirituality-Centered Integration Box: The Four E's



Project and Conclusion

I will test this thesis-project in two places where I have pastoral ministry experience: Vancouver Antioch Church of British Columbia, Canada and Grace Covenant Association, Taiwan. Vancouver Antioch Church is my primary pastoral setting where I have served for more than two decades. It is a Chinese church, including first generation immigrants and their children who were either born in Canada or are being raised in Canada. Mandarin is the main language of the church; English is the main language in the congregants' workplaces. The church has many members with a higher educational background. Most of the congregation are employed in the following professions: health, social work, education, accounting, finance and business, or the food industry. The church has a strong emphasis on discipleship in its history. Strong theological and biblical teachings, provided by the pastors of the church, have established a sound and mature basis for the spiritual growth of church members. People work diligently and respectfully in the workplace, but that does not mean they automatically know how to translate the message heard on Sunday into the practice of their jobs on Monday. They try to apply what they have learnt to their workplace, but there is a gap between the sermons and their practice, a gap which is not

necessarily easy to bridge on their own. In other words, Sunday sermons alone are not enough to respond to the ethical challenges of Monday.

I founded and served as a chairperson of the Grace Covenant Association in Taiwan from 2013 to 2020. The vision of this charitable non-profit organization is "to equip his people for works of service, so that the body of Christ may be built up" (Ephesians 4:12) by providing courses, for example, on preaching, ethics, or spiritual formation. I have regularly run workshops twice a year in different cities in Taiwan since it was established. I am one of the major presenters, which draw about 30 to 120 people in each city in each workshop. The attendees are pastors, seminary teachers, and Christians from various denominations. Expository preaching workshops are the most popular to be presented to the participants. These workshops offer me a firsthand opportunity to learn their needs regarding workplace theology.

A significant turning point in ministerial direction occurred for me when I started to study Workplace Theology, Ethics, and Leadership as part of the Doctor of Ministry program at Gordon-Conwell Theological Seminary in 2018. The themes taught under the program inspired me to reflect on the problems the Chinese church inherited from her tradition, and the general gap between faith and work caused by these problems. I am convinced that there is a strong need to design a curriculum of workplace theology for the church I serve in Vancouver and for the workshop participants in Taiwan. The purpose of such a curriculum would be to help Christians integrate their faith and work in the context of Chinese culture. The hypothesis is that a spirituality-centered curriculum is truly needed to equip people to integrate faith and work. A comprehensive curriculum, which would cover all four E's, is beyond the scope of this project. However, it is possible to focus on the "Essential" mode in this thesis-project, in which I consider the essential elements of integrating faith and work. Hence, the study's parameter will be limited to workplace spirituality as the start of the integration of faith and work.

This thesis argues that a spirituality-centered curriculum for Chinese workplace theology is a better model (see figure 5) to start their spiritual formation. We will further explain the process of spiritual formation in chapter two. Redeeming spirituality includes two dimensions. First, redeeming workplace spirituality from the theological bifurcation of Chinese dualistic spirituality. Second, redeeming one's spirituality in the workplace by integrating faith and work through disciplined prayer. Thus, this thesis argues that a spirituality-centered curriculum of workplace theology, focused on growing the virtues as inner fruits through the practice of spiritual formation, is strongly needed for integration of faith and work. When people are equipped by a curriculum like this, they may find a better way to bridge the gap between Sunday and Monday. Indeed, this integration may lead Christians into a deeper sense of spiritual formation and contentment in their professions, and to live a "holistic life that integrates mind, body, and spirit."[51]

There will be five stages in this project, represented by the five chapters in this thesis. In chapter one, I have identified the problem and set it in the historical context of the Chinese Church in integrating faith and work. I have adopted and revised Miller's model as the framework for designing this curriculum. In chapter two, I will study the relevant biblical teachings and review some theological developments that are pertinent to the thesis. The focus will be on theological concepts like calling, spirituality, virtues, and participation in divine fullness through prayer, all of which constitute the foundation of Christian workplace spirituality. Chapter three will contain a review of literature in the field of workplace spirituality. Primary attention will be paid to understanding workplace spirituality and its relationship to faith, which will help me perceive trends that pertain to this thesis-project.

In chapter four, I will describe the design of this project, including implementation of workshops, surveys, interviews, and analysis of some data collected from 2018 survey. In chapter

51. Miller, *God at Work*, 142.

five, I will examine the validity of the thesis through quantitative and qualitative analysis of the surveys and interviews from both 2018 and 2020, and see if conclusions can be drawn from the analysis to test my thesis. I will evaluate the strength and weakness of this spirituality-centered curriculum and make suggestions for revision or adaptation for further research.

This project is a pilot field study for Chinese workplace theology. As I have admitted, this project involves sailing in unchartered waters; I expect further changes to this project through more study and research in the future. I recognize that this project is too big to be accomplished by a single person. I pray that this project may make a humble contribution to stimulate further dialogue and more ideas that will help the Chinese faith community integrate faith and work in the workplace more effectively tomorrow than today.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS

Biblical Spirituality

If we see the workplace where we fully live our life from Monday to Friday, from youth to retirement, as "the primary location for spiritual formation," we have to ask: "What is actually meant by "spiritual"? What and how do we develop ourselves spiritually? We will look closely at the biblical definition of "spirituality" and "spiritual formation" in light of these questions and see how it relates to the workplace.

According to New Testament scholars Gordon Fee and James Dunn, the Greek word, *pneumatikos*, (S/spiritual) is almost distinctively a Pauline word within the NT.[1] The word "spiritual" in its adjective form was possibly taken by Paul from his opponents in the church of Corinth and reformulated for a new definition. Dunn calculates that 15 out of 24 Pauline occurrences are in 1 Corinthians.[2] Paul's understanding of "*pneumatikos*" has to do with three things. First, it "has the Holy Spirit as its primary reference."[3] The Holy Spirit is the source of new life. From one's conversion, everything in one's life is "Spiritual." Being a Christian is to be "Spiritual"/*pneumatikos*, i.e., belonging to the Spirit. Second, once a new life starts in the Spirit, the Spirit produces "fruit" in believers' lives. A fruitful life is the product of the Holy Spirit. Thus, as Fung, a New Testament scholar, calls them, they are the "ethical graces."[4] This fruitful life is possible for us only by being "redeemed by the death of Christ" and "empowered by his

1. *The New International Dictionary of New Testament Theology*. (Grand Rapid: Zondervan, 1986), s.v. "*Spirit, Holy Spirit*." Gordon Fee, *Listening to the Spirit in the Text* (Grand Rapid: William B. Eerdmans Publishing, 2000), 5.

2. *The New International Dictionary of New Testament Theology*, s.v. "*Spirit, Holy Spirit*."

3. Fee, *Listening to the Spirit in the Text*, 5.

4. Ronald Y. K. Fung, *The Epistle to the Galatians*, The New International Commentary on the New Testament (Grand Rapid: William B. Eerdmans Publishing, 1988), 272.

Spirit."[5] Third, the fruit of the Spirit will grow into human virtue. Through these virtues, human beings participate in the divine character. The spiritual life is understood from pneumatological, ethical, and eschatological perspectives. To be *Spiritual* is absolutely not for the Corinthian religious elites only.[6] It is available for *all* of the believing community. There is no place where a distinction between sacred and secular exists. Everything and everywhere is *Spiritual*.

Paul, indeed, in 1 Corinthians 3:1, has made a distinction between the two words spiritual (*pneumatikos*) and "worldly" (*sarkinoi*, of flesh). But this does not mean that Paul is dualistic. Paul gives his own definition for the words he addresses to Corinthians, that they "are still fleshly (*sarkinoi*)" (1 Corinthians 3:1). Paul sarcastically addresses them: "Brothers and sisters, I could not address you as people who live by the Spirit but as people who are still worldly—mere infants in Christ" (1 Corinthians 3:1). He explains why he says so: "For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere humans?" (1 Corinthians 3:3). The Corinthians' behavior is worldly (*sarkikoi*), not truly "spiritual" as they see themselves. Fee comments on Paul's shift from *sarkinoi* to *sarkikoi* that subtly reflects its meaning as "with clear ethical overtones of living from the perspective of the present age, therefore out of one's sinfulness."[7] The Corinthians think they are "spiritual," but unfortunately their behavior proves they are wrong. The word "spiritual,' for Paul, does not suggest any higher classes of spirituality. It simply denotes that a believer lives out a fruitful and ethical life, by the power of the Spirit.

Paul has never denied the necessity and importance of the physical body in its present and in its resurrected forms (1 Corinthians 6:19-20; 15:35-54). He understands that it is

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5. Fee, *Listening to the Spirit in the Text*, 6.

6. *The New International Dictionary of New Testament Theology*, s.v. "*Spirit, Holy Spirit*."

7. Gordon Fee, *The First Epistle to the Corinthians*, The New International Commentary of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company,1987), 124.

Hellenistic dualism that "would negate the body in favor of the soul."[8] Fee explains that this pagan dichotomy between body and spirit "creeps into Christian theology," and may have misled Corinthians, who "either indulge[d] the body because it is irrelevant or punish[ed] it so as to purify the spirit."[9] But for Paul, he brings spirituality back to a soteriological view, which fully impacts both their souls and bodies. A spiritual body is given by God, redeemed by the death of Christ, and indwelled by the Spirit. Salvation is body and soul included (I Corinthians 6:20). There is no room for Hellenistic dichotomy in Pauline trinitarian theology.

The close relationship between Christian spirituality and the Holy Spirit is present throughout Paul's letters. In Colossians, for example, Paul confirms that "*Spiritual*" wisdom and understanding is used for knowing God's will (Colossians 1:9).[10] Christians' "*Spiritual* songs" are inspired by the Spirit to respond to God's salvation (Colossians 3:16).[11] The endurance, patience, and energy which they hold to serve God is all manifested by the empowering activity of the Spirit in their life (Colossians 1:11; 1:29). The activity of the Holy Spirit is not experienced only in conversion. After that, in fact, Christians still participate in all kinds of activities of the Spirit in their lives. These include the experience of hope (Galatians. 5:5; Romans 15:13), the witness of a clear conscience (Romans 9:1), the fervor to serve (Romans 12:11), Paul's deliverance by their prayers (Philippians 1:19), and all the good received through the intercession and intervention of the Spirit in all things (Romans 8:28).[12] Paul concludes his rhetorical question to the Galatians with: "After beginning by means of the Spirit, are you now trying to finish by means of the

8. Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody: Hendrickson Publishers, 1994), 137.

9. Gordon Fee, *God's Empowering Presence*, 137.

10. Fee uses capital *S* for *Spiritual* to indicate that the wisdom, understanding, and praise we perform are all given by the Holy Spirit. Hence, they are all "*Spiritual*." Cf. Fee, *God's Empowering Presence*, 637.

11. Fee, *God's Empowering Presence*, 637.

12. The activities mentioned here are listed by Fee. Cf. Fee, *God's Empowering Presence*, 865-866.

flesh?" (Galatians 3:3) The answer obviously is "No!" Both conversion and sanctification are works of the Holy Spirit, in which Christians participate by faithfully walking in the Holy Spirit.

Thus, we see Paul's pneumatology and soteriology are interwoven together. The result is eschatological ethics: a new man is re-made in the image of God (Colossians 3:10-11). Christian virtues are the divinely-given fruits that Christians harvest as a natural product of the Holy Spirit. As Fung puts it, not "the result of strenuous observance of an external legal code," or "the natural acts of self-centered life."[13] The eschatological goal for human beings is to ultimately participate in the divinity as the realization of divine grace. Paul does not simply repeat Greek ethics by Christianization. The virtues spread in many his letters lift us to a new theological height.

In Galatians 5:22-23, for example, the "nine graces"[14] of the Spirit's fruit all have their divine origins or divine attributes.[15] Fee and Fung both remind us that "this list is not intended to be exhaustive, but representative."[16] We see many virtues in other letters similar to these.[17] For Paul, the Christian ethical life, described in this list or in other letters, is the virtuous fruit reproduced by the Holy Spirit and is also a concrete manifestation of the divine character. One of the powerful words from Paul is that these Spiritual virtues are our "new self," "which is being renewed in knowledge in the image of its Creator" (Colossians 3:10). He admonishes Christians

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13. Fung, *The Epistle to the Galatians*, 262.

14. Fung, *The Epistle to the Galatians*, 262.

15. Paul ascribes all these nine facets of the same fruit of the Spirit to their divine origins in a triune God. Fung enumerates them thoroughly in Paul's letters. We list some of them here: *Love* is divinely from God (Ephesians 2:4-7); *Joy* (and peace) is in the Holy Spirit (Romans 14:17); *Peace* appeared in greetings and benedictions in many letters and its source is identified with God and Christ; *Patience* is of God (Romans 2:4); *Kindness* (Romans 2:4); *Goodness* (Ephesians 5:9); *Faithfulness* (2 Thessalonians 3:3 "But the Lord is faithful"); *Gentleness* (2 Corinthians 10:1 "Gentleness of Christ"). The word *self-control* (e*nkrateia*) is not linked to the triune God directly in Paul's letter. However, it is highly regarded as the object of pursuit in Christian virtues (1 Peter 1:5-7; Timothy 1:8; 1 Corinthians 7:5, 9). Cf. Fung, *The Epistle to the Galatians*, 262-273.

16. Fee, *God's Empowering Presence*, 882. Fung, *The Epistle to the Galatians*, 273.

17. Cf. Romans 14:17; 1 Corinthians 13:4-7; Ephesians 4:24; Philippians. 4:5, 8; Colossians 3:12-15; 1 Timothy 4:12; 2 Timothy 2:22.

to "clothe yourselves with" these virtues, for example, "compassion, kindness, humility, gentleness and patience" (Colossians 3:12) or to "put on the new self" (Colossians 3:10). Paul brings his readers to an eschatological end. With God's grace, through the power of the Spirit, *Spiritual* Christians may participate in the qualities of God or Christ. He does not mean they will become divine in its ultimate sense, but they will become holy, as God is holy. This is the consummation of a human's response to God's calling "to be his holy people" (1 Corinthians 3:1).

We may conclude a few features of spirituality from Paul's writings. Paul's spirituality is centered on a triune God. If there is no faith in God, there is either non-Christian spirituality, or no spirituality at all. Christian spirituality is related to the power of the Holy Spirit. This relationship must and should result in a fruitful life by and in the Spirit. If there is no fruit of the Spirit, it is not a "Spirit-ual" life. A biblical spirituality is without the dichotomy of body and spirit. It is embodied in fruitful virtues. Christian virtues are divinely ethical gifts of grace by which Christians are enabled to answer God's calling to be holy, his chosen people. Holiness is participation in the divine character. The final goal of God's redemption and re-creation of us is moving "into fellowship with his Son, Jesus Christ our Lord" (1 Corinthians1:9).

Based on this understanding of biblical spirituality, this chapter sketches four steps by which we build a Christian workplace spirituality. A Christian's work is *for* the call of God, is *of* a spiritual formation in the Holy Spirit, is *in* a prayerful battle in the name of Jesus Christ, and finally, is *to* participate in the Holy Trinity.

Work is *For* the Call of God

Calling is a characteristic lifestyle of the people of Israel in the Old Testament, and of the church in the New Testament. It is a universal calling to be holy before God. When people answer this call, they start a new life as Christians.

The people of Israel are called to form a holy assembly, a faith community to worship the Lord (e.g. Exodus 12:16, Numbers 28:25, and Leviticus 23:2-37). Calling shapes their new identity to be: "the Way of Holiness" (Isaiah 35:8); "priests of the LORD," "ministers of our God," (Isaiah 61:6) or "children of the living God" (Hosea 1:10). It is a command for Israel, not like an invitation found in Greek culture.

In classical Greek, the word call (*kaleō*) means "to speak to another either immediately or mediately, in order to bring him nearer, either physically or in a personal relationship."[18] It is used to invite someone into a house or to a feast. Its noun, *klēsis*, means "the act of inviting" by a recognized authority to get together with oneself.[19] It is, of course, an honor for people to receive this type of calling. However, these two words in classical Greek, are normally not applied to the use of divine call. For the Stoic, they understood *klēsis* only to mean "the demand made on him by a critical position to maintain the truth and power of his principles."[20] The concept of vocation in Greek culture is confined only to a priest, or to intellectual tasks. It is not applied to normal people or mundane works. The words for individual activities in their works are *ergon* (work), *ponos* (burden), *technē* (art), *pragma* (deed) and others.[21]

The writers of the New Testament are using the word "call" in a unique way, conveying a theological understanding from the Old Testament. The word "call," in all its various forms, applies to all followers of Christ. It is not limited to Jews only. It extends to all people from all races, social classes, and careers. Many individuals, including those in business, manual labor, even slavery, can find their calling in their position just as a Greek priest can do. The new

18. *The New International Dictionary of New Testament Theology*, s.v. "Call."

19. *The New International Dictionary of New Testament Theology*, s.v. "Call."

20. *The New International Dictionary of New Testament Theology*, s.v. "Call."

21. *The New International Dictionary of New Testament Theology*, s.v. "Call."

understanding is given to Christians when they answer the call and follow Christ. The call determines the Christian's ultimate destiny and identity.

The Apostle Paul instructs all churches to live according to that calling. In his letter to the Corinthians, Paul tells the church that their life has to be sanctified and must reflect God's virtue through their observable behaviors. This life of calling should include all time, from Sunday to Saturday, and every space, whether in church, at home, or in the workplace. When people are called, Paul says, they are not only to worship the Lord Jesus, but also are "set apart" for the Holy Spirit, to do the "work" (*ergon*) to which they are called[22] (Acts 13:2). The meaning of the "work" (*ergon*) in Acts 13:2 refers to Paul and Barnabas' missionary service overseas under their apostleship. Nevertheless, the content of work (*ergon*) is not necessary to restrain its use to the nature of missionary service only. Paul defends his ministry and authority by saying that both his work at his trade and his work in the mission field all serve the same goal for the sake of gospel. As he tells Corinthians: "We *work* hard with our own hands" (1 Corinthians 4:12), by which he means the work of tent-making, his trade. Later he asks them: "Or is it only I and Barnabas who lack the right to not work for a living?" (1 Corinthians 9:6). Again, he refers to his work in the marketplace. The word *ergazomai* (as a verb) refers to his secular occupation as a tentmaker, which is his means to make a living.[23]

In his two letters to the Thessalonians, Paul mentions his *work* at his trade by saying "Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you" (1 Thessalonians 2:9, cf. 2 Thessalonians 3:8). The "*work*" Paul engaged in "night and day" in Thessalonica again is presumably tent-making or leatherworking. New Testament scholar F. F. Bruce explains the reason why Paul does so is because of Paul's own understanding of the rabbinic practice.

22. The word "call," in Greek here, is *proskaleomai*.

23. The word "work" in its verb is *ergazomai*.

According to a religious teacher, Rabban Gamaliel III, Paul gives voice to the "traditional principle when he said that study of Torah was excellent if it were combined with a secular occupation."[24] Bruce argues that Paul carried this tradition as a rabbi into his apostolic ministry by maintaining himself through labor in the markets of Thessalonica, Corinth, and Ephesus.[25]

This understanding of the word *work* helps Christians engage in a "secular" job alongside actual Christian ministry, as the Apostle Paul does with his leather or tent trade in the market for his mission. Two forms of work serve the same purpose and interest, that is, for the calling of Christ's kingdom. In Paul's mind, he *works* for his calling both as an apostle of Christ Jesus and a leather and tent-maker for gentiles. He combines the secular occupation with the sacred position and lets them function together to work for and under the same calling. The phrase "the work of the Lord" (*to ergon kyuriou*), occurred several times in *1 Corinthians*, to describe his current status and attitudes toward the two types of work. Fee comments:

> Minimally, it may refer more broadly to whatever one does *as a Christian*, both toward outsiders and fellow believers; but along with the next word, "labor," Paul frequently uses it to refer to the actual ministry of the gospel. Probably in their case it covers the range but leans more toward the former. That is, there are those kinds of activities in which believers engage that are specifically Christian, or specifically in the interest of the gospel. This seems to be what Paul has in mind here.[26]

In another passage in 1 Corinthians, Paul suggests that they "remain in the situation they were in when God called them" (7:20). This is a crucial instruction to Christians to face their social condition, including their secular occupation. The call of Christ, for Paul, changes the Christian's inner attitude and relationship with God, but not necessarily their occupation and external conditions. Concerning one's social condition at the time of one's conversion, Paul urges

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24. F. F. Bruce, *1 and 2 Thessalonians*. Word Biblical Commentary (Waco, Texas: Word. 1982), 34.

25. F. F. Bruce, *1 and 2 Thessalonians*, 34. This view is also supported by another New Testament scholar I. Howard Marshal. See Marshal, *Acts*, Tyndale New Testament Commentaries (Grand Rapids: Wm. B. Eerdmans Publishing, 1980), 293.

26. Gordon Fee, *1 Corinthians*, NICNT (Grand Rapids: William B. Eerdmans, 1987), 808. Italics his.

people to stay in the same setting. To be in Christ, believers do not negate their present situation; neither does one abolish it. Rather, they are called to give significance to their social setting.[27] For Paul, the call from Christ, for every Christian, is not necessarily to be serving in Christian ministry *per se*. The *works* Christians engaged in, therefore, should not be divided into dualistic categories of either secular occupation or sacred ministry. People are called to be God's holy people through their whole life situations, including their works. The goal of the call is to be in fellowship with God, through the Son, and by the Holy Spirit.

Paul's instruction to "remain in the situation" has a strong influence on the Reformer, Martin Luther. For Luther, external situations will not increase or decrease anything before God as his children. According to Luther's understanding of *1 Corinthians* 7, he says that "all outward things are optional or free before God and that a Christian may make use of them as he will; he may accept them or let them go."[28] The Christian has complete freedom to keep or to refrain from the outward things in God's sight. God pays attention to our relationship to our neighbors, to whom we should show love. To Luther, God is satisfied with our faith, and our neighbor is satisfied with our love.[29] Luther called the principles the "evangelical call." Where the call comes to us in any social situation, then we "remain" wherein we are found.[30]

Luther's notion of call is like a fork, with faith and love as its two prongs. His understanding of call may come from both his life experience and his theological theory of two governments. In the sixteenth century, people would set themselves apart to be a monk, nun, or

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27. Gordon Fee, *1 Corinthians*, 311-314.

28. Martin Luther, *Luther's Works*. *Commentaries on 1 Corinthians 7, 1 Corinthians 15, Lectures on 1 Timothy*, ed. Hilton C. Oswald (Saint Louis, Missouri: Concordia Publishing House, 1973), 45.

29. Martin Luther, *Luther's Works*, 1973, 46-47.

30. Martin Luther, *Luther's* Works, 1973, 46.

priest for a call "to a higher life."[31] As a young man, Luther found himself with a "genuine vocation" by entering into the life of a monk. However, the life of a monk for Luther turned out to be like an abyss of darkness and despair. He confessed: "the longer I tried to heal my certainty, weak, and troubled conscience with human traditions, the more uncertain, weak, and troubled I continually made it."[32] Life in the monastery "enticed man" to be away from faith, and "dissipated him upon temporal and external things."[33] Eventually, this life led him to rethink the true meaning of his vocation. Many years later, Luther gave thanks to God for removing him from the cloister.[34]

During his days in the Augustinian monastery in Erfurt, in 1505, Luther was appointed by the head of his monastic order, Johann von Staupitz, as a professor at the University of Wittenberg. This opportunity paved the way for Luther to be a teacher, preacher, and writer at the university, and in turn, became his genuine calling as a preacher and interpreter of Scripture, and a father, spouse, and citizen after the explosion of the Reformation. Luther's life experience provides a helpful example for Christians to reflect on the meaning of a calling: If to be a monk or a nun it is not necessary to a calling for a higher life, then what would be?

Later, Luther developed his understanding of calling in his theological framework of two kinds of governments and righteousness. In his essay in 1519, *Two Kinds of Righteousness*, Luther proposed the concept of the righteousness of Christ, which is obtained by Christ's

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31. Mark D. Tranvik, *Martin Luther and the Called Life* (Minneapolis: Fortress Press, 2016), 35-36.

32. Martin Luther, Commentary on Galatians (Grand Rapids, Michigan: Kregel Publications, 1979), quoted in Mark D. Tranvik, *Martin Luther and the Called Life*, 39.

33. Gustaf Wingren, *Luther on Vocation*, trans. Carl C. Rasmussen (Eugene, Oregon: Wipf and Stock Publishers, 1957), 39.

34. Tranvik, *Martin Luther and the Called Life*, 43-44.

justification through faith, and the righteousness of human's love to love one's neighbor.[35] In other essays, *Temporal Authority: To What Extent It Should Be Obeyed* (1523)[36] and *Whether Soldier, too, Can be Saved* (1526),[37] he further developed the theology of two governments. These essays help us understand Luther's concept of vocation.

According to Luther, all mankind is divided into two different kingdoms: the kingdom of God and the kingdom of the world.[38] The true believers, who are "in Christ and under Christ," belong to the kingdom of God where they need no temporal law or sword. Those who are not Christians belong to the kingdom of the world and are under the law.[39] God ordained these two governments, the spiritual one, by which the Holy Spirit produces righteousness through human faith; and the temporal one, in which the non-Christian and the wicked are obliged to keep an outward peace to prevent evil deeds. No one in this world can become righteous by means of the temporal government without Christ's spiritual government. The population of Christians in Luther's day, as today, were in the minority. The temporal government ruled by sword and law, and therefore, was still needed to do what is right. Christians also play their roles in the earthly and temporal kingdom. He says:

> Since a true Christian lives and labors on earth not for himself alone but for his neighbor, he does by the very nature of his spirit even what he himself has no need of, but is needful and useful to his neighbor. Because the sword is most beneficial and necessary for the whole world in order to preserve peace, punish sin, and restrain the wicked, the Christian submits most willingly to the rule of the sword, pays his taxes, honors those in

35. Martin Luther, "Two Kinds of Righteousness." In *Martin Luther's Basic Theological Writing*, ed. Timothy E. Lull (Minneapolis: Augsburg Fortress Press, 1989), 155-164.

36. Martin Luther, "Temporal Authority: To What Extent It Should Be Obeyed." In *Martin Luther's Basic Theological Writing*, ed. Timothy E. Lull (Minneapolis: Augsburg Fortress Press, 1989), 155-164.

37. Martin Luther, "*Whether Soldier, too, Can be Saved.*" In *Luther's Works: Faith and Society*, trans. Ip Tai Cheong (Hong Kong: Concordia Welfare and Education Society, 1992), 129-162.

38. The texts which he illustrates in the *Temporal Authority* include Psalm 2:6; John 18:36-37; Matthew 4:17, 10:7; Matthew 6:33. Martin Luther, *Martin Luther's Basic Theological Writing*, 662.

39. Martin Luther, *Martin Luther's Basic Theological Writing*, 663-4.

> authority, serves, helps, and does all he can to assist the governing authority that it may continue to function and be held in honor and fear.[40]

Christians, following Christ's teaching, do not need to have their enemy punished. They, however, should help their neighbors to find peace by curbing the enemy for the greater good. For this very reason, by their love for their neighbors, Christians will find their vocation in the world to do whatever is beneficial and essential to the world and to their neighbor. Luther suggests that if we see there is a lack of "hangmen, constables, judges, lords, or princes," and we find that we are qualified, we should offer our services and seek the position, that "the essential governmental authority may not be despised and become enfeebled or perish."[41] Therefore, Christians may live in harmony with the two governments: to satisfy God's kingdom inwardly and the kingdom of the world outwardly at the same time.[42]

For Luther, both the temporal and spiritual governments are ordained and ruled by God. These two governments are connected both by the expression of God's love for his created world and through the faithfulness of others to their vocations.[43] People are all "God's servants" to do all kinds of works. These vocations include civil service, temporal authority, and any estate of marriage, or husbandry, or in farming, or trade. The meaning of calling, for Luther, is therefore, connected with, and can be found through, the earthly "office" or "function," as long as people are doing them, with the gifts each receives from God, and for the benefit of their neighbors' needs. The spiritual sword, the word of God preached by the preachers, points toward eternity. The sword of punishment for the benefit of the neighbor, occupied by princes, points to this

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40. Martin Luther, *Martin Luther's Basic Theological Writing*, 1989, 668.

41. Martin Luther, *Martin Luther's Basic Theological Writing*, 1989, 669.

42. Martin Luther, *Martin Luther's Basic Theological Writing*, 1989, 670.

43. Wingren, *Luther on Vocation*, 27-28.

world.[44] Two governments are ruled by the love of God. The notion of calling, for Luther, strongly allows ethical responsibility for one's neighbors.

However, vocation for a Christian is not a spontaneous love, but a cross which Christians bear for the sake of others. Therefore, Christians must suffer in their vocations. Luther explains: "I ask where our suffering is to be found. I shall soon tell you: Run through all stations of life, from the lowest to the highest, and you will find what you are looking for."[45] The suffering love in one's vocation is the same as in Christ. Thus, the calling from God into fellowship with Christ by faith, and vocation through all stations of life is to love and suffer, joined together and constitutes as one the unity of the call of Christ.

Work, for Christians, will not be a self-centered fulfillment and self-absorbed satisfaction. We not only obey our ethical mandate to our neighbors on earth, but we also heed the spiritual orientation upward towards heaven through the sanctification hidden in offensive tasks.[46] Peterson speaks well about the spirituality of work: "I'm prepared to contend that the primary location for spiritual formation is the workplace."[47] Theological teachings on calling that this thesis-project explored are not to help people find a satisfying job, but to find meaning and purpose in their work. Christ can make us holy through our work whether the work under our calling makes us happy or unhappy.

Luther's teaching on vocation has had a deep influence on the Protestant church. But people, like Miroslav Volf, do not completely agree with him. Luther's understanding of work as

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44. Wingren, *Luther on Vocation*, 28.

45. Wingren, *Luther on Vocation*, 29.

46. Wingren, *Luther on Vocation*, 73.

47. Eugene Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Grand Rapids, Mich.: Eerdmans, 2008), 127.

vocation, says Volf, "is *indifferent toward alienation* in work."[48] Volf thinks his teaching is insufficient to qualify work theologically as a vocation because it is the inherent quality of the work, not the origin and the purpose of work, that defines work. He doubts that "virtually *every* type of work can be a vocation, no matter how dehumanizing it might be (provided that in doing the work one does not transgress the commandments of God)."[49] The concept of "alienation" mentioned by Volf, nevertheless, is a contemporary concern. It is not that of Luther in the sixteenth century when the industrial revolution had not yet begun. By alienation, Volf illustrates the "mindless work on the assembly line at a galloping pace," which we should never consider as a vocation.[50] He suggests being "desirable" as a feature for understanding of what work, as a vocation, is.

Despite that, he also points out, when the power of transforming alienation in situations is possible, it may bring consolation to people. This will bring us to another level to see both calling and work together on the level of Christian ethics and spirituality. What is right and wrong, and what is meaningful work in any situation? Volf also does not agree with Luther's identification of vocation with call. For he sees that if there is integration of the call into vocation and vocation into occupation, then it will lead to the consecration of the vocational-occupational structure. In that case, occupation is to be equal to vocation and, as such, easily consecrated or justified, and then the quality and sacredness of the divine calling may be in jeopardy. Volf quotes words from Jürgen Moltmann: "Vocation began to gain the upper hand over the call; the Word of God on the right (gospel) was absorbed by the word of God on the left (law)."[51]

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48. Miroslav Volf, *Work in the Spirit-Toward a Theology of Work* (New York: Oxford University Press, 1991), 107. Italics his.

49. Miroslav Volf, *Work in the Spirit,* 107, italics his.

50. Miroslav Volf, *Work in the Spirit,*107.

51. Jürgen Moltmann, *On Human Dignity: Political Theology and Ethics* (Philadelphia: Fortress Press, 1984), 47, quoted in Volf, *Work in the Spirit,* 108.

Volf's concern is legitimate, and his revision of Luther's teachings is beneficial for us to refine our understanding of calling when it means to "remain in the situation." People should not be legalistically or financially forced to remain in the same position. Transformation should also be included in calling. Calling leads Christians to go further on a journey of spiritual formation in and through the location of the workplace. Sometimes people remain in the same work situation out of a sense of duty. Sometimes they remain for pragmatic reasons, such as, "making a living." At other times, people choose to transform their workplace situation. They may pay a price to respond to their calling through their obedience and courage.

Work is *Of* a Spiritual Formation in the Holy Spirit

The response to calling in the workplace will direct the Christian on a journey of spiritual formation to fruitfulness by the power of the Holy Spirit. The process of spiritual formation, however, is easily challenged by the "desires of flesh" (Galatians 5:16-18). Paul observes that the relationship between the desires of the flesh and the Holy Spirit is antagonistic. They are opposed to and in conflict with each other. When people walk by the Holy Spirit or by their desires, they grow different "fruits." The word "flesh" (*sarki*) here for Paul, Fung comments, does not mean "merely the bodily passions and lusts," but "rather the human individual in his or her sin and depravity apart from the redeeming grace of God and the sanctifying work of the Spirit."[52] Again, Paul does not hold a dualistic view on Christian anthropology. He is talking about two different spiritual realms where Christians choose to live within one or the other. The one in the flesh is to live under the moment-by-moment control of human lusts and desires. The other is to be under the direction of the Spirit. It is an either-or decision, not an option of both-and, or neither-nor. Fung points out that for Paul, if we choose to be "led by the Spirit," we are not "led by the nose willy-nilly."[53] It is a kind of "'passive-active' action–actively obeying the prior leading of the

52. Fung, *The Epistle to the Galatians*, 244.

53. Fung, *The Epistle to the Galatians*, 251.

Spirit (cf. Philippians 2:12f)."[54] It means we fully and freely choose on our own to be led by the Spirit to live out a fruitful life. Paul concludes the life "led by the Spirit" is "not under the law" (Galatians 5:18). We let ourselves be led by the Spirit, not by the force of law.

When we choose what is evil, the Holy Spirit opposes us. When we choose what is "Spiritual," the flesh prevents us from doing it. It appears in front of our body and soul as a 'life or death' battlefield. The fight between evil and the Holy Spirit exists continuously inside us. In many situations, it even causes our yearning for freedom from our will. Nevertheless, different choices result in different consequences. Paul then gives a catalog of vices, the chaos of lusts, and a list of Spiritual virtues, and "the oneness" of the fruit[55] produced by the Holy Spirit in Galatians 5 (19-21; 22-23). The choice constantly made between two forces, specifically, in the workplace, has turned the workplace into the location of spiritual formation. These two catalogs of vices and virtues could be the subjects of spiritual formation in the workplace.

Identify the Catalog of Vices

The fifteen vices Paul illustrates in Galatians 5:19-21 are a representative list. Some translations suggest they be broadly classified into four groups.[56]

Four Types of Vices

Fung described the four types of vices as: "sexual sins," "religious deviations," "disorder in personal relationships," and "sins of intemperance." I will briefly summarize his definitions of fifteen vices from the four groups below.[57]

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54. Fung, *The Epistle to the Galatians*. 251.

55. Fung, *The Epistle to the Galatians*, 253.

56. Fung, *The Epistle to the Galatians*, 253-254. Fung points out that some translations like NEB and NIV suggests the four groups by the punctuation. Other scholars' suggestions include Lightfoot and Burton, see Fung, *The Epistle to the Galatians*, 253, note 60.

57. The following brief explanations of the 15 items in four groups are summarized from Fung's *The Epistle to the Galatians*, 253-260.

Sexual sins

(1) *porneia*, sexual immorality (A variety of sexual irregularities). (2) *akatharsia*, impurity (Impure conduct in the sexual relations). (3) *aselgeia*, debauchery (The act of a character which has lost self-respect and its sense of shame).

Religious deviations

(4) *eidōlolatria*, idolatry (The worship of anything which usurps the rightful place of God). (5) *pharmakeia*, witchcraft (The abuse of drugs for poisoning instead of healing).

Disorders in personal relationships

(6) *echthrai*, hatred (The one who cherishes the hostile thought and performs the hostile act). (7) *eris*, discord (A characteristic of activity causing quarrels and disrupting Christian fellowship). (8) *zēlos*, jealousy (A self-centered zeal which resents the good which another enjoys, but is denied to oneself and may actively seek to harm the other person). (9) *thymoi*, fits of rage (A reprehensible anger of men). (10) *eritheiai*, selfish ambition (Base self-seeking). (11) *dichostasiai*, dissensions (Objective disunity in the community, with a limited political sense). (12) *haireseis*, factions (The private, unauthorized character of the party in question makes it distinct from, and alien to, the lawful group). (13) *phthonoi*, envy (One regards another person with ill-will because of what he has or is).

Sins of intemperance

(14) *methai*, drunkenness (It weakens people's rational and moral control over their words and actions). (15) *kōmoi*, orgies (Putting pleasure in the place of God).

Identify Fruitless Works

If people let any of the four types of lusts: sexual sins, religious deviations, disorders in personal relationships, and intemperance, drive them from Monday to Friday in the workplace,

work may become, as Timothy Keller illustrates, fruitless, pointless, selfish, and idolatrous.[58] At the beginning of his book, Keller quotes Robert N. Bellah, who comments on American culture as "expressive individualism."[59] Keller quotes Bellah's explanation, saying that "we are moving to an ever greater validation of sacredness of the individual person, [but] our capacity to imagine a social fabric that would hold individuals together is vanishing."[60] The occupation people engage in today is no longer a vocation or a calling in its classic meaning, which is to work for someone when someone calls him or her to do it.[61] Work for many, Keller describes, is "a means of self-fulfillment and self-realization."[62] Individual self has replaced God, society, family, or an ideal as the reason and goal to work. The individual appropriates the "validation of sacredness" themselves by seeking self-fulfillment and self-realization in and through work. Human beings want something, or want to be someone, that is bigger than themselves. Ultimately, human beings, unfortunately, repeat Eve's dream, when she is invited to be "like God" by the serpent (Genesis 3:5).

Work Becomes Fruitless

After taking the serpent's advice, Eve and her seed are no longer working in the Garden, but in the paradise lost. The field now, as God warns, will produce for the first family not only food, but also thorns and thistles (Genesis 3:18). While some produce from the ground is edible, some is inedible despite their hard work. Creation is not a friendly mother-earth, but hostile to

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58. Timothy Keller and Katherine Leary Alsdorf, *Every Good Endeavor: Connecting Your Work to God's Work* (New York, Penguin Books, 2012), 75-150.

59. Robert N. Bellah, "Is There a Common American Culture?" under "Articles," www.robertbellah.com/articles_6.htm (aaccessed May 18, 2020), quoted in Keller and Alsdorf, *Every Good Endeavor*, 1.

60. Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life*, (Berkley: University of California Press, 1985), 287-288, quoted in Keller and Alsdorf, *Every Good Endeavor*, 1.

61. Keller and Alsdorf, *Every Good Endeavor*, 2.

62. Keller and Alsdorf, *Every Good Endeavor*, 2.

mankind. The Old Testament scholar Bruce Waltke explains the meaning of "thorns and thistles" saying that it "must be overcome by works serves as a parable for spiritual hostility that must be overcome by heavenly wisdom."[63] Humans expect that work bears fruit as food for them at the same time that they also experience anxiety, pain, fatigue, frustration. or even harm and death from it. The experience of "fruitlessness" occurs often when labor cannot accomplish what they wanted from it. The workplace thus becomes an arena where the two voices of "validation of sacredness" of ourselves and the calling to be holy continue to fight within us. Besides fruitlessness, Keller further elaborates on three other common problems in work.

Work Becomes Pointless

Keller understands that people sense pointlessness in their work not only when they feel "frustrated by unconsummated skills and unfulfilled aspiration," but also even when "they have realized their aspirations and become successful."[64] This narrator of the book of Ecclesiastes, Qoheleth, expresses his sighs for five times of "meaningless"-ness in his assessment of human work (Ecclesiastes 2:17-26). All people are the same, for example, the noble or the poor, the wise man or the fool, or even King Solomon. They leave the world empty-handed, like "a chasing after the wind," even after they have poured out all their efforts and skills under the sun (Ecclesiastes 2:19). The reasons for meaninglessness in human toil, Qoheleth gives, as Kidner comments, are "extinction" as their fate, and "the uncertainty of all our enterprises once they slip from our control." Success at work may lead to anticlimax.[65] Nothing mankind gains from toil has any permanence.[66] The work itself cannot bring ultimate fulfillment and satisfaction to the workers. Any effort man makes to increase the "validation of sacredness" through and in work by

63. Bruce Waltke, *Genesis: A Commentary* (Grand Rapids: Zondervan, 2001), 95.

64. Keller and Alsdorf, *Every Good Endeavor,* 91, italics his.

65. Derek Kidner, *A Time to Mourn and a Time to Dance: The Message of Ecclesiastes* (Leicester: InterVarsity Press, 1976), 34-35.

66. Kidner, *A Time to Mourn and a Time to Dance*, 38.

"expressive individualism," Qoheleth assures his readers, turns out to be "grief and pain" in the day, and their "minds do not rest" in the night (Ecclesiastes 2:23). Work is no longer an end, but a means that cannot lead human beings to find meaning and satisfaction. People cannot find meaning for themselves. Nevertheless, if they turn their eyes to God, they still can "eat and drink, and find satisfaction in all their toil" (Ecclesiastes 3:13). They can identify all the enjoyment and satisfaction in work *only* when they do that "from the hand of God" (2:25).

Life and the fruit of work are perhaps neither eternal nor futile for a thoughtful secularist. But for believers, according to Qoheleth, work is not a "stopgap," but a gift from God, "an assignment," and "an allotted portion in life."[67] A believer's work is part of God's everlasting work, as Qoheleth acknowledges "everything God does will endure forever," nothing he does is vain or meaningless. Believers who do their work in the "fear" of God (Ecclesiastes 3:14) identify the meaning of their work by the wisdom, knowledge, and happiness God gives to them (Ecclesiastes 2:26). The fear of the Lord makes human work fruitful, meaningful, and everlasting. Apostles Paul and John confirm this again in the New Testament. St. Paul says, "Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15: 58). And "They will rest from their labor, for their deeds will follow them," as St. John reaffirms (Revelation 14:13). If the fear of the Lord is the centre of workplace spirituality, people find meaning for their work in the will of God, not through the self-realization.

Work Becomes Selfish

Work can be selfish in order to serve one's own benefit or accomplishment, Keller explains, if it is not a way to bring out "the wonders of the created order," or to love one's neighbour.[68] Work becomes an arena to prove self-worth, to accumulate power and security at

67. Kidner, *A Time to Mourn and a Time to Dance*, 39.

68. Keller and Alsdorf, *Every Good Endeavor,* 108-109.

the expense of another's goodness. The story of Cain (Genesis 4:17-24) details human work in both its promise of using its gifts to support life and its abuse to harm others.

Throughout the seven generations of Cain, we see the actualization of God's cultural mandate established as a historical path for human civilization: the first metallurgy, the first poetry, and the first cities.[69] They use all kinds of crafts for their own good, to advance their civilization, and build status for themselves. The city they build is for their protection, but also as a protection against the retaliation and hatred of the 'other.' The wall they build is for alienation. A later development of a city in Genesis 11, Waltke elucidates, is to challenge God's supremacy.[70] The innovation in the arts (Genesis 4:21) and sciences are not only to display their achievements, but also to express their culture as a means of "self-assertation and violence."[71] They change the metal of their art into a weapon to kill, and their literacy into a curse to retaliate. In a godless workplace spirituality, like Cain's family shows, work can be a "pattern of technical prowess and moral failure."[72] Work can make people drunk through their pursuit of power, security, wealth, or personal identity. Each of which is good on its own, but has the opportunity to be the basis of spiritual disease, which destroys every human accomplishment, undermining civilization. Redeeming workplace spirituality, therefore, is necessary at the heart of spiritual formation.

Work Reveals Our Idols

The fourth common danger in the workplace is to make a god for oneself other than God the Creator. Keller defines the meaning of making things our idols as:

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69. Waltke, *Genesis: A Commentary*, 99.

70. Waltke, *Genesis: A Commentary*, 99.

71. Waltke, *Genesis: A Commentary*, 100.

72. Kidner's original remark referred to humanity. I apply it to human work here. Derek Kidner, *Genesis: An Introduction and Commentary*, Tyndale Old Testament Commentary, ed. D. J. Wiseman (London, Tyndale Press, 1967), 78.

> We have an alternate or counterfeit god if we make anything in creation and begin to "bow down" to it--that is, to love, serve, and derive meaning from it more than from the true God. Because we can set up idols in our hearts (Ezekiel 14:3-7), we recognize that "making an image" of something is not necessarily a physical process but is certainly a *spiritual* and *psychological* one. It means imaging and trusting anything to deliver the control, security, significance, satisfaction, and beauty that only the real God can give. It means turning a good thing into an ultimate thing.[73]

Keller rightly describes idol making as "a *spiritual* and *psychological*" petition to whom we imagine and trust, to deliver all that we want. Creating a god is not a modern demand, nor a post-Christian one. It is a timeless request that occurs throughout human history. The story of the tower of Babel records one of the earliest *spiritual* processes of human beings making an idol for themselves through their work.

The art of construction greatly developed from the time of Cain to the Tower of Babel, in size, level of technology, and purpose. Cain builds a city by himself (probably with his family), with stone or earth as his materials, and for their protection. The Babelites are united as a strong nation; they develop the technique of baking bricks, which allows them to construct the high tower. They also attach a deeper meaning to their work by giving their name to it, sealing their pride, security, and immortality to it. The city and the tower they built, Waltke further explains, with reference to Mesopotamian ziggurat, was intended for "religious and public purposes," and the temple complex itself served as an entire city.[74] The phrase they claim: "with a tower that reaches to the heavens" (Genesis 11:4) confirmed the possibility of its purpose. In Mesopotamia, the roof at the top of the ziggurat serves as a gate to heaven, which gave them access to the gods and served as a stairway for the gods to come down into the temple and the

73. Keller and Alsdorf, *Every Good Endeavor*, 127-128, italics mine.

74. Waltke, Genesis, 179.

city.[75] Here, to the Babelites, the thought to reach "to the heavens," as Waltke explicates, shows that they are "vying with God himself."[76]

The project of the city and tower's construction in Babel gathers the best human resource and technology in those days to work together. But they work for a wrong purpose. The human spirit, in this project, usurped God's throne in heaven, attributing to themselves divine blessing, and glorifying their own name by their everlasting achievement. The name of the city, *bāḇel* in Hebrew, means "confusion,"[77] and ironically signifies the result of idolatry: insecurity, mortality, fragmentation, and humiliation. St. Paul never hesitated to condemn spiritual sin in religious deviation by idolatry and witchcraft. The deepest part of humanity, however, needs the salvation of Christ to redirect the utility of its gifts and to reshape the meaning of work.

The stories in the first eleven chapters of Genesis expressively identified the temptations and struggles human beings often encounter at work. Thus, the workplace becomes, as Paul Stevens describes, "a major arena for the battle of our soul."[78] The battle of the soul is fought within one's body, mind, and soul, where one confronts the dualities of success and failure, good and evil, and the force of sin versus the power of the Holy Spirit in one's workplace. This battle continually shapes people, for better or worse, their thoughts, actions, habits, characters, and finally, destinies; their ultimate relationship with God. Without the discipline of spirituality, people might not align themselves and their works with the leading of the Holy Spirit. In certain situations, life may be godly in church, but godless in the office, or spiritual on Sunday, but soulless on Monday. Stevens delineates three movements to help people

75. Waltke, *Genesis*, 179.

76. Waltke, *Genesis*, 179.

77. Waltke, *Genesis*, 181.

78. Paul Stevens and Alvin Ung, *Taking Your Soul to Work: Overcoming the Nine Deadly Sins of the Workplace* (Grand Rapid: Wm. B. Eerdmans Publishing), 2010, 11.

grow spiritually in the workplace. They are: identifying the struggles (that prevent one from coming alive at work), cultivating the fruit of Spirit (who equips one with life-giving resources), and imagining the outcomes of a Spirit-led life (that welcomes God at the center of work).[79] It is a helpful map for people who walk the road of spiritual formation in the workplace, given that they are willing to take on this disciplined attempt to be led by the Spirit.

This map shows people where they can identify all sorts of sins in the workplace which they need to fight against. It also tells them what they can properly practice by the power of the Spirit to transform the desires of the flesh into fruitful outcomes. Through practice, people will finally know how to work and be guided by spiritual principles and find satisfaction in God. Instead of referring to Paul's fifteen items in the catalog of vices, Stevens adapts the eight categories of demonic thoughts originated by the desert father Evagrius Pontus (A. D. 345-99) to become Stevens' nine sin list which people should tackle in the workplace.[80] Later, the Evagiran list of eight vices becomes the seven deadly sins in Europe. We will expound on the Evagrian spiritual heritage in the following section.

Through Stevens' description of the three movements of the progression of the spiritual life, from identifying and cultivating, to imagining, he raises readers' awareness of *what* the spiritual battle is. He helps clarify the nine common roots that cause our work to be fruitless, meaningless, self-centered, and idolatrous. He also prescribes the nine gracious fruits of the Holy Spirit as the antidote to those fatal diseases. However, he does not provide a practical method to equip people to enter the spiritual battle for combat. He understands the importance of continuous prayer in his third movement, as the first outcome of the life being led by the Spirit.[81] I will argue that prayer should be the key practice of spiritual formation which practically moves us from

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79. Stevens and Ung, *Taking Your Soul to Work*, 5-7.

80. Evagrian eight thoughts are: gluttony, fornication, avarice, anger, sadness, acedia, vainglory, and pride. Steven's list is: pride, greed, lust, gluttony, anger, sloth, envy, restlessness, and boredom.

81. Stevens and Ung, *Taking Your Soul to Work*, 123-127.

Stevens' first movement to his second, and from the second to the third. Stevens mentions Brother Lawrence, a cook in a Carmelite monastery in Paris in 1666, as a good example of a prayerful man in the workplace. But how can he work and pray at the same time? People in the workplace will not necessarily know *how* to do that. Stevens's introduction to Lawrence's prayer does not provide readers with enough practical knowledge of how Brother Lawrence cultivates his life of continuous prayer at work. This thesis-project will provide a method to help people learn a disciplined and trained prayer practice in order to pray continuously. Prayer should be put at the heart of spiritual formation so that it makes the practice of Stevens' three movements possible.

Evagrius' teaching has deeply influenced the history of Christian spirituality for more than sixteen hundred years. His prayers can effectively diagnose the illness of desires and prescribe a remedy for healing. The implementation of the curriculum portion of this project, presented in chapter four, will use Stevens' model for the practice of spirituality formed in the workplace. It will help people identify nine spiritual struggles, and then cultivate nine virtues through methodical prayers, and finally to live a Spirit-led life by participation in the divine nature.

Work is *In* a Prayerful Battle in the Name of Christ

How can people take their soul to work if their soul is wounded or ill? Is a wounded or ill soul healable? If yes, who can heal it and how can the wound be healed?

In her study of the prayer theology of Evagrius, Dove Jih-Lirng Jang introduces Evagrius Ponticus (AD 345-399) as a recognized "father of our literature of spirituality," "the constructor of 'the first complete system of Christian spirituality,'" and "the teacher of prayer par excellence" by many scholars of the twentieth century.[82] Evagrius was born in Ibora, Pontus (Roman

82. Dove Jih-Lirng Jang, "Participation in God: A Pilot Study of A Novel Intervention for Depression Based on the Spirituality of Evagrius Ponticus" (PhD diss., University of Durham, Durham, England, 2018), 58-59.

Cappadocia, now in Turkey). He was ordained as a lector by St. Basil, as an archdeacon by St. Gregory of Nazianzus and spent his later life in the Egyptian desert as an influential theologian.[83] Evagrius says: "If you are a theologian, you pray truly; if you pray truly, you are a theologian."[84] A true knowledge of God is not merely a Christian version of Greek metaphysics. It comes from a genuine practice of true prayer. We boldly say that there is no Christian spirituality if there is no true prayer. Jang explains that "a certain form of prayer" for a desert father is "a remedy for a certain malaise of the soul." A human's sick soul, like vanity, pride, and all sorts of distorted desires, should be healed and transformed through prayer to establish a healthy spirituality.

Evagrius Ponticus, like many ancient church fathers, for example, Ignatius of Antioch, Clement of Alexandria, Origen, or Gregory of Nyssa, employs the metaphor of Physician to refer to Christ, who heals both the human body and soul.[85] He believes it is Christ who heals our wounded soul through the word of God in our prayers. Evagrius is well versed in the Greek classics, including medicine and mathematics. His influential prayer is deeply related to his anthropological understanding of the human heart and mind.[86] To Evagrius, the image of man, according to his interpretation of Genesis 1:26-27, is created in the image of God. And this God's image exists in the *nous*, the personal core with which human beings are able to participate with God. To him, *nous* "equates to the spirit of a person."[87] In English translations, Jang explains, *nous* is also rendered as "intellect," "spirit," and "mind." Mind and heart to Evagrius is, respectively, the right and left eyes of the soul. Mind and heart cannot function separately in the

83. Jang, "Participation in God," 69-76.

84. Jang, "Participation in God," 65.

85. Jang, "Participation in God," 6-8.

86. Jang has a comprehensive study in her dissertation on Evagrian anthropology. Readers of Evagrius should take advantage of his understandings about the structure of mind (*nous*) and heart (*kardia*) of human beings in order to rightly grasp his approach to diagnose the malaise of soul, which he calls demonic thoughts and passions. The further study of his theology is far beyond the scope of this thesis-project. Cf. Jang, "Participation in God," 8-15.

87. Jang, "Participation in God," 8-9.

human soul. A healthy life is obtainable by man's overcoming the various passions through the cooperation of "the human trinity," i.e., his "mind (heart), soul and body."[88] Thus, a *spiritual prayer*, for Evagrius, is food for the human mind.

Thoughts and passions, their functions and relationship with each other in the human mind are complex. Evagrius recognizes three different sources, angelic, human, or demonic, from which thoughts originate. There are eight demonic thoughts which may affect the human mind and "remain in the heart to stir up passions that will cloud the mind."[89] These are gluttony, fornication, avarice, anger, sadness, acedia, vainglory, and pride. Self-love, for him, is the mother of the eight thoughts.[90] Examination of the source and discernment of the thoughts, and praying for the purification of the mind, therefore, is characteristic doctrine in Evagrian spiritual prayer. Jang summarizes three sources of thoughts, angelic, human, and demonic, in Evagrius' teachings:

> Angelic thoughts are thoughts of light that are God-sent, heavenly inspired, relating to the investigation of properties of nature, and reflections of their spiritual principles. Human thoughts are acquired directly from the five physical senses of human body. Demonic thoughts are thoughts of darkness that are intrusive, troublesome, and often associated with "incomplete images" which motivate the mind to dangerous reasoning and to self-destructive behaviors. Such evil thoughts often emerge involuntarily, leading the mind astray, disturbing the heart, and making the person emotionally vulnerable.[91]

Evagrius' classification of three sources of thoughts, and the differentiation of eight demonic thoughts, are important and helpful for spiritual formation in the workplace in the following ways.

They enable people to easily and clearly discern the sources of their thoughts and decide to develop them or reject them. The angelic thoughts sent by God inspire people to be creative

88. Jang, "Participation in God," 10-11.

89. Jang, "Participation in God," 13-14

90. Jang, "Participation in God," 107. Jang clarifies that this is not an all-encompassing list. She also includes other types, for example, jealousy and self-satisfaction.

91. Jang, "Participation in God," 331-332.

and responsible as God's agents to fulfill and develop the cultural mandate in his creation. On the other hand, people may be more aware of the nature of their passions and desires when demonic thoughts are detected and they are tempted to work for things which result in fruitless, pointless, selfish, or idolatrous ends.

Discerning vices and cultivating virtues is based on the prayerful heart focused on the Holy Spirit, but not on a legal code, nor on personal favoritism. Prayer is not a ritual practice to pursue peace of mind. It is to "engage actively in a battle to cut off demonic thoughts"[92] every day, including while worshiping on Sunday and working Monday-to-Friday. It makes the workplace a battlefield through a prayerful silence, a battle of mind-soul-body together, and a place where decisions have to be made in order to rightly express their passion and desire.

Evagrian's teaching leads us to precisely identify the inner struggles of our souls, as Steven's first movement suggests. In that inner part, people can both identify the symptoms of a sick soul and recognize the roots of illness. He helps us diagnose what the illness is, and why and how it is affected. He also assists us to remove the demonic source and to introduce the angelic.

Brother Lawrence's spirituality of enjoying the presence of God in every moment, indeed, is admirable. If people also want to experience the satisfaction of God's presence in the workplace like he has, they should utilize his spiritual practice. However, people do not automatically know the steps to live a prayerful life while in their busy office or factory. The most powerful and helpful part of the Evagrian prayer is that it can bridge the gap which Stevens leaves for his readers. The Evagrian prayer displays for us a method to pray and a model for putting it into continual practice.[93]

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92. Jang, "Participation in God," 332.

93. Evagrius teaches two ways to pray, one is practical, and the other is contemplative. We will focus on the practical way in order to apply it to the life of spiritual formation in the workplace. Cf. Jang, "Participation in God," 103.

How to pray? Jang introduces Evagrius' teaching in five steps.[94] The five steps proceed from the simple to the advanced. The first step is confession, the second, discerning one's thoughts and purifying one's mind/heart. The third is combating demons through contemplative prayer. The fourth step is "impassability" of prayer and *hesychia*. The fifth, true prayer, is the most advanced level of Evagrian prayer. This thesis-project will only adopt the first three steps to help people practice prayer in the workplace. His fourth step needs further education to learn the deeper concepts and higher states of *apatheia* and *hesychia*. These two terms in Evagrius theology of prayer contain different meanings from the philosophy of the Stoics and Cynics.[95] It is entering into a healthy situation of soul, in which people can see "the blossom" of spiritual battle, that is the spiritual fruits, like love or patience. Then people are instructed to advance to the fifth step to find true prayer without distractions or deceptions. The fifth prayer is the height of being silent and imageless, where people know to embrace God's Presence, the Holy Trinity.[96] To reach the fourth and fifth steps, people need constantly to practice the first three steps. The first three steps of Evagrian prayers are briefly summarized below.

Evagrius says: "Pray first to receive tears, so that through compunction you may be able to mollify the wildness that is in your soul, and, having confessed against yourself your transgression to the Lord (Psalm 30:5), you may obtain forgiveness from him."[97] A literal tearful repentance cleanses the soul to receive God's grace, and calms the fantasies, desires, and wounds of the soul. Without tearful prayer it is hard to truly pray. At this stage people pray for themselves to receive the grace to have a humble heart and mind. They may be enlightened to see what darkness and sin are inside the soul.

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94. Jang, "Participation in God," 103-117.

95. Jang, "Participation in God," 110-112.

96. Jang, "Participation in God," 113-116.

97. Jang, "Participation in God," 103.

The second step, discerning one's thoughts, is a powerful tool for prayer. We are tempted every day. Some thoughts may cause vice, sickness, or wounds, while others lead us to be virtuous, faithful, and fruitful. Evagrius asks people to "judge the thoughts in the tribunal of your heart" through our prayers.[98] The demonic thoughts come to us from outside, not from our inner self. Evagrius advises us to expel these eight demonic thoughts through meditating on and praying the Word of God. We could make a "short, intense, opposing prayer"[99] to fight back those demonic thoughts. This kind of prayer, as Jang analyzes, produces true knowledge which elevates our mind and makes the demons flee.[100] We see a good example from Christ's life when he was tested by Satan.[101] Christ cites scripture to reject the devil's suggestions. Evagrius calls this method "Talking Back." When people align their thoughts with the biblical text through verbalization of the verses, they destroy demonic thoughts. Another short form of prayer, like the *Jesus Prayer*[102] practiced by the Eastern churches not too long after Evagrius, I will recommend to the participants in the curriculum. It is a practical and powerful prayer to repeat many times and anytime in the workplace to keep one's heart and mind calm and clean. When the soul is aware of the environment where it sits and knows how to reject demonic thoughts, people are able to move on to the next step. It enables them to combat demons through contemplative prayer.

The way of contemplation is theologically deep and complex in Evagrian teachings. The goal is to transform the participant's viewpoints and interpretations to see the real meaning of the world from God's perspective. One of the principle practices is to meditate on the Psalms to

98. Jang, "Participation in God," 106.

99. Jang, "Participation in God," 107.

100. Jang, "Participation in God," 107.

101. Cf. Matthew 4:1-11.

102. The form of Jesus Prayer is: "Lord Jesus Christ Son of God, have mercy on me a sinner." Cf. https://www.svots.edu/saying-jesus-prayer (accessed June 15. 2020).

encounter Christ. Practicing Psalmody is essential in Evagrian prayer to attain spiritual stillness.[103] This thesis-project will also apply St. Athanasius' teaching on the method of chanting Psalmody to help the participant's meditation on biblical verses.[104] Athanasius, another Church Father prior to Evagrius, focused mainly on the chanting of Psalms, as he believed this could help people learn "the emotions and dispositions of the soul, finding in them also the therapy and correction suited for each emotion."[105] Man's emotion and body, he emphasizes, becomes harmonious, and his mind well-ordered and undisturbed in meditating Psalms through chanting.[106] Man himself becomes a "stringed instrument" as he devotes himself completely to the Spirit to obey the will of God. This is a natural process of fructification of the Spirit. The words of God become a mirror to reflect his or her reality in the workplace. They are also swords in the hands to fight against demonic thoughts whenever the devil tempts and hurts the mind and heart. Finally, they are the medicine of the soul which heals the scar or wound people suffer from the battle.

Evagrius' prayer helps those who have difficulty integrating their faith and work to win the spiritual battle. It also helps people who admire Brother Lawrence's enjoyment of God's Presence in a busy place experience the reality of the Spirit-led life. The psalm-prayer will be encouraged to be practiced regularly in this curriculum. I will implement this practice in the program to support people in identifying the struggles in their hearts and minds, to cultivate the fruit of the Spirit through their work, and to lead a Spirit-led life in their busy lives.

Work is *To* Participate in the Holy Trinity

103. Jang, "Participation in God," 111.

104. Athanasius, *A Life of Antony and the Letter to Marcellinus*, trans. Robert C. Gregg. (Mahwah, New Jersey: Paulist Press), 1980.

105. Athanasius, *A Life of Antony and the Letter to Marcellinus*, 112.

106. Athanasius, *A Life of Antony and the Letter to Marcellinus*, 124-125.

What is the ultimate purpose of spiritual formation if one engages in a life-long prayerful battle in the workplace? Why is it worthwhile to strive for this kind of life? The battle of distinguishing between demonic and angelic thoughts everyday leads one to grow the nine types of the fruit of the Holy Spirit. As noted previously, these virtues have their divine origin in the Holy Trinity and are divine attributes. The virtuous fruit grown by the Holy Spirit in a Church Father like Gregory of Nyssa shows that human beings participate in the divine Being. Hans Boersma, an ancient Church Father theologian, explains that, for Gregory, "growth in virtue is simply the avenue through which one embarks on the simultaneously vertical and horizontal movement of spiritual progress."[107] For Gregory, the vertical and horizontal dimensions of virtue are based on his anagogical method of interpreting Scripture. The term anagogy, Boersma clarifies, "shows us where we end our strife."[108] The anagogical understanding of the Holy Scripture leads us to "participate already *today* in the eschatological realities of the future."[109] This involves a horizontal movement towards the future. Anagogy also has a vertical sense pointing to the "higher (heavenly) realities of the eschaton."[110] For Gregory, through the life of virtue, we reach both realities. The purpose of life is anagogical in character, both "upward" and "forward."[111]

Virtue not only equals moral excellence. Boersma argues that "virtue," in Gregory's understanding, is a synonym for "Christ."[112] Like other attributes, such as holiness, purity, and

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107. Hans Boersma, *Embodiment and Virtue in Gregory of Nyssa-An Anagogical Approach* (Oxford: Oxford University Press, 2013), 2-3.

108. Boersma, *Embodiment and Virtue*, 1-2, italics his.

109. Boersma, *Embodiment and Virtue*, 2, italics his.

110. Boersma, *Embodiment and Virtue*, 2.

111. Boersma, *Embodiment and Virtue*, 3.

112. Boersma, *Embodiment and Virtue*, 4.

incorruptibility, virtue is also divine.[113] Human beings could not have been called virtuous without participation in the divine virtues. This understanding elevates the nature of human life when virtues are pursued. When the workplace becomes a primary location of spiritual formation, and the process is for the growth of virtues of the Holy Spirit, the aim of the process is to transcend our current time and space to participate in the life of God. Virtue is not for self-realization or self-centered happiness attained through moral behaviour. Instead, it is the "return to Christ"[114] and is the heavenly transformation of our body, soul, and mind. This process of growth will never stop, but continue moving forward towards eternal life in and through the power of the Holy Spirit. As we have argued previously, it is not a strenuous observance of religious practice, like a life of asceticism found in many religions. Neither can it be meant for a soul to regain its original "Form" through philosophical contemplation, "detachment from the body," or through moral purification in the Platonic tradition.[115] Nor is it through divination and attainment of divine immortality. It can occur only when human beings are redeemed by the salvation of Christ and sanctified by the Holy Spirit to live a life called by God to be holy (1Peter 1:16).

Gregory's thought finds its agreement with biblical teachings. The word virtue, *areté*, appears rarely (only five times) in the New Testament. Once is in Philippians 4:8, and the other four are in Petrine Epistles (1 Peter 2:9; 2 Peter 1:3, 5). For Paul, even if he acknowledges the universal value which contains a certain Stoic sense as humanity's highest good,[116] virtue is still restricted to the Hebrew definition. The word *areté* in the Septuagint (LXX) translation of

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113. Boersma, *Embodiment and Virtue*, 214.

114. Boersma, *Embodiment and Virtue*, 212.

115. Cf. Richard J. Bauckham, *Jude, 2 Peter*. Word Biblical Commentary (Waco, Texas: Word, 1983), 180.

116. Gerald F. Hawthorne. *Philippians*. Word Biblical Commentary (Dallas, Texas: Word, 1983), 186.

Habakkuk 3:3 also means God's glory (NIV) or God's splendor (ESV). Fung shows that the word "virtue" as used by Paul is taken from contemporary moral philosophy and given new life.[117] In other words, there is a universal understanding of virtue that is attainable by humans. On the one hand, Christians are urged not to be blind to this universal human approval, nor to reject it. On the other, Christians recognize the difference between pagan and Christian catalogues of virtue. The biblical concept of virtue in its full sense derives from God's attributes, the same as God's glory and power. Humans cannot be virtuous by their own effort. Virtue is a gracious gift administered by the Holy Spirit through the spiritual virtues, like faith, hope, and love.[118]

Peter's view on virtue is in line with Pauline thought. The word *areté* in 1 Peter 2:9, is defined, as Wayne Grudem suggests, as "excellencies" (NASB).[119] It is *God's* "excellencies" (*areté*), the perfections of the divine being,[120] that Christians are to proclaim. Peter, like Paul, sees a Christian's calling, a new identity, and the goal of spiritual formation as connected in the Christian life. People live a called life through God's redemption. Their spiritual identity is formed to be God's special possession. The purpose of spiritual formation is not for human enjoyment, but to glorify God's virtue or excellencies displayed through Christ's redemption. Virtues or excellencies, again, have divine origins. In his second epistle, Peter uses Hellenistic religious vocabulary to convey his teachings for the purpose of spiritual formation. God calls us to live a godly life, not by our own effort, but by his divine power. All we need for this life has its

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117. Ronald Y. K. Fung. *Fei li bi shu* [*The Epistle to the Philippians*]. Tien Dao Bible Commentary (Hong Kong: Tien Dao Publishing House. 1987), 453. Fung indicates that Hebrew words, *hôḏ* (glory) and *t^{e}hillâ* (praise) are translated to *areté*, in the LXX. C.f. Fung, *The Epistle to the Philippians*, 450, note 120.

118. The New International Dictionary of New Testament Theology. (Grand Rapids: Zondervan Publishing House, 1986), s.v. "*Virtue*."

119. Grudem suggests "excellencies" (NASB) is the most likely in this context, "praises" (NIV) is possible, but less likely, and "wonderful deeds" (RSV) is quite unlikely. Wayne Grudem, *1 Peter*. Tyndale New Testament Commentaries (Leicester: InterVarsity Press. 1988), 112-113, note 1.

120. Grudem, *1 Peter*, 112.

source in the divine (2 Peter 1:3). The languages of *glory* and *excellencies*/*virtue* (*areté*) are synonymous, and are both divine. Finally, God has given gracious promises to the Christian to "participate in the divine nature" (2 Peter 1:4).

The phrase "participate in the divine nature" is a bold statement. Despite his use of Hellenistic phraseology, Peter does not share the predominate Greek thought. In Greek philosophy, for example, the human soul may reclaim its divine state through detachment from the body. For Peter, this is further defined by the phrase of "having escaped the *corruption* in the world caused by evil desires" (2 Peter 1:4). He does not imply here a Greek-like idea of immortality or divinization available for Christians. Within the context of the entire New Testament, immortality and incorruptibility is only attainable through Christ's redemption and the resurrection of the body at Christ's Parousia. In this light, Peter does not teach divinization at death as held by Hellenistic thinkers. However, he does believe that a new life no longer enslaved by evil desires has indeed dawned through divine power. It is an eschatological salvation of "already-but-not-yet" which is held by New Testament writers. Both God's promises of immortality, and his provision for a godly life have already started here and now to ensure people their escape from corruption caused by sin. Its final consummation, of course, is anticipated to happen at Christ's second coming. Yet, Peter still encourages people to *participate in the divine nature* [of Christ] here and now, i.e., his divine power, his promise of immortality, and "his own glory and *virtue*." Through their participation in the divine nature as the basis of their salvation, people can "make every effort" to supplement their "faith with *virtue*" (2 Peter 2:5 ESV).

Participation in the divine nature, therefore, connects two virtues (*areté*): divine (or his excellencies) and human. Peter rightly urges them to add virtue to their faith (2 Peter 2:5). Again, faith is seen as foundational in a Christian's life. It is by faith, then, that a Christian may be able to make moral progress to praise and glorify God's virtue. The Petrine catalogue of virtues starts with faith, then adds virtue in a general sense, and finally ends with brotherly affection and love

(2 Peter 1:5-7). Love of man encompasses all virtues in the end. Peter's spiritual formation concludes with cultivating virtue as a way of participating in the divine nature.

If virtue finds its horizontal expression outward towards the world, it becomes an antidote to the world which has suffered from moral failure in the postmodern workplace. Kenneth Barnes strongly argues for reclaiming virtue as the antidote for redeeming capitalism. By moral failure in the workplace, Barnes uses the bankruptcy of the Lehman Brothers Holding, Inc., on September 15, 2008, among other similar cases, as examples to explain the causes of economic crisis by moral vacuum at the heart of the marketplace.[121] Barnes warns that Lehman's case shows that conforming to the basic rules of society, either embodied in law or in ethical custom, as claimed by economist Milton Friedman, is insufficient for measuring the success of a business or the morality of economic activity.[122] People's business actions can be deceptive, but not criminal, or morally irresponsible and financially catastrophic. He criticizes contemporary moral failure in workplace actions or policy as being deeply inconsistent with the Christian virtues. These include Thomas Aquinas' four cardinal virtues, namely prudence, justice, courage (or fortitude), and temperance (moderation), and biblical wisdom (Proverbs 9:1-6, 10; James 3:13-18) and theological virtues, namely faith, hope, and love (1 Corinthians 13:13).

Barnes proposes three reasons why we should reclaim these virtues. First, they are "common to humankind regardless of one's religious beliefs or lack thereof." Second, people may avoid the "ethical gymnastics of consequentialism." Finally, they are universal values. People from different cultural or religious backgrounds and in all societies easily find commonality in these virtues.[123] He believes this common grace and catalogue of Christian

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121. Kenneth J. Barnes, *Redeeming Capitalism* (Grand Rapids: Wm. B. Eerdmans Publishing, 2018), 1-10.

122. Barnes, *Redeeming Capitalism*, 9-10.

123. Barnes, *Redeeming Capitalism*, 11, 117-118.

virtues are useful tools for "the redemption of postmodern capitalism." Faith and hope, for example, Barnes suggests, is the "real antidote" to fear in days when dishonesty and self-serving elements of culture have fundamentally destroyed people's trust. However, "honesty, justice, and integrity breed hope and confidence."[124] Also, love is not a "mawkish emotion," it is rooted in love and self-sacrifice shown by God for all humankind on the cross of Jesus Christ.[125] He urges readers to change the popular narrative of distrust and replace it with a narrative of faith, if there is to be any redemption of the current economic system.

Gregory's concept of growth in virtue on the horizontal plane converges with Barnes' redemption of economic systems through the reclamation of traditional virtues. A further question to ask is how are Christians to bring their virtues to the workplace in order to redeem those systems? We cannot provide a quick answer to this huge task. Barnes advises:

> Redeeming capitalism is not a project; it is a *mission*. *Missions* take faith, time, and commitment, and history has shown these models to be successful. Missionaries understand a high calling from God and use the tools necessary to make their calling a reality. The tools at our disposal are powerful: faith, hope, love, prudence, justice, courage, temperance, wisdom, and, of course, common grace. But they will only be as effective as our willingness to use them.[126]

The virtuous life involves upward movement towards a holy union and fellowship with the triune God. It also involves outward movement as a *mission* to glorify and praise God through the expression of all its merits in the workplace. God's calling from above has made Christians his people, like Him in character, and missionaries of his divine virtue in the world. The fruit of the Holy Spirit enables Christians to accomplish the ultimate purpose of spiritual formation through and in the workplace. Through their earthly participation in the divine mission in the workplace, Christians participate in the satisfaction and fulfillment of the Holy Trinity as their heavenly reward.

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124. Barnes, *Redeeming Capitalism*, 140, 145-147.

125. Barnes, *Redeeming Capitalism*, 150.

126. Barnes, *Redeeming Capitalism*, 206. Italics mine.

Conclusion

Workplace spirituality cannot be alienated from the long history of Christian spiritual formation. It benefits from the richness of that tradition to reshape and renew the modern workplace with meaning. Without doubt, spiritual formation also needs to find its place in the fields of economic, societal, technological, or any other part of the postmodern world.

Christian spiritual formation in the workplace has two challenges. First, Christians, like any other people, are sinners. Their desires and passions as sinners may seduce them to succumb to demonic thoughts, as suggested by Evagrius. They need salvation and redemption from God to escape the corruption caused by their sinful desires, like pride, sexual sins, selfishness, religious deviations. A disciplined practice is needed to grow fruitful virtues to respond to the calling to be holy. Second, Christians face the challenge of being "devoid of a moral compass and resistant, if not impervious, to ethical constraint," a characteristic Barnes finds in postmodern capitalism.[127] Christians cannot live a godly life on their own. They are deeply and unavoidably intermixed with the rest of the world. The Christian calling invites them, even commands them, to be missionaries witnessing about the divine virtue to the world. Through their participation in the divine virtue, they reveal the common grace which brings well-being and prosperity to the world. However, the rise of secularism, atheism, and religious pluralism may not welcome Christians contributing this particular aspect of faith. This challenge may make their mission seemingly impossible. But the call has been given to be salt and light in the world and they can do it through the power of the Holy Spirit.

In this chapter, we have sought the biblical definition of spirituality. Christians are *Spiritual* in the sense of belonging to the Holy Spirit. All of life, within and without the workplace, is to be lived as unto God, the holy One. Most people will spend the majority of their life at work. The workplace is the primary location to practice their spirituality; what they believe

127. Barnes, *Redeeming Capitalism*, 196.

and to shape who they are. Through their occupation, people answer their vocation and respond to their holy calling. The process of lifelong spiritual formation exposes people's weakness and inspires them to find salvation through divine redemption. By the power of the Holy Spirit, people are saved from their spiritual and moral failures in the workplace.

It is not always a pleasant journey. But it can be joyous! It is a lifelong battle and can be won through prayerful combat. Some Church Fathers, like St. Athanasius, St. Evagrius, and St. Gregory introduced in this chapter, have shed the brightest light to show us their own ways of praying for spiritual formation. These examples have been observed powerfully and effectively throughout Christian history. The divine virtues can be cultivated and harvested by the Holy Spirit. Virtues, for Christians, are not meant to win respect or admiration from the world. Vertically, they are the way human beings participate in the divine nature. It does not mean that Christians become divinized or absorbed into the divinity. But Christians do become holy and partake in God's holiness, their destiny. Horizontally, Christian virtues outwardly touch the moral failures of the world. Their contribution to the world is by inviting them to share the common grace and goodness, which they believe only the Holy Trinity can create and endow. The common grace brings to the world true peace and prosperity. The redeemed virtues are available by redeeming Christians in workplace spirituality.

CHAPTER THREE

LITERATURE REVIEW

Introduction

This thesis-project is focused on a spirituality-centered approach to integrate faith and work. After reviewing articles and books, I realized that the issues of workplace spirituality have been examined by scholars since the late twentieth century. Their conclusions broadened and deepened the scope of this thesis-project. Their research showed me where and how this project fits into a broader context of schools of thought and practices. Their work also sheds light on the challenges of the Christian workplace.

In this chapter, I will examine the identified concerns about integrating spirituality with work in recent decades. Then, I will review the debate around separation of faith/religion from spirituality, and the role of religion in workplace spirituality. After that, Max Weber's famous thesis on the Protestant ethic and the spirit of capitalism will be briefly reviewed. This classic case study demonstrates a particular way of integrating faith and work. The final section will review Confucian spirituality in Asian workplaces. Confucianism has played a significant role in shaping both Asian and Chinese understanding of the integration of faith and work. Chinese Christians are inevitably under its influence.

Reclaiming the Integration of Spirituality with Work

The call for the integration of spirituality with work is not only proposed by Christians, such as in the Faith at Work movement, but also has been increasingly advocated for by secular organizations and in academic research over the past two decades. The study of Ian Mitroff and Elizabeth Denton (1999), *A Spiritual Audit of Corporate America*,[1] for example, is regarded as the "landmark" and "first large-scale empirical study" of spirituality and religion in the

1. Ian Mitroff and Elizabeth Denton, *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace* (San Francisco: Jossey-Bass, 1999).

workplace.[2] They argue that today's organizations suffer from spiritual impoverishment. One of the reasons is that spirituality has not been recognized as a systematic study in organizational science. Another reason is that most organizations separate "spiritual concerns from the workplace." These authors disagree with this division. For this reason, they started a new project with the writing of their book.[3] Issues raised in this book have shaped the discussions of this thesis-project.

Various definitions of spirituality determined the nature of Mitroff and Denton's study. These authors struggle to decide upon a specific definition of spirituality. Mitroff and Denton argue that the study of spirituality in the workplace should be scientifically and methodologically accepted by researchers. Other issues they raise, like the relationship between religion and spirituality in the workplace, are under constant debate. The authors insist on the separation of spirituality from religion when we talk about spirituality in the workplace. They want to avoid the controversy often caused by denominationalism. Mitroff's position against religion in the workplace appears in another article in 2003.[4] Mitroff and Denton's arguments should not be taken lightly by this thesis-project.

Ignorance and Fear

Mitroff and Denton examine specific ideas from conventional wisdom in society and in the field of organizational studies, and blame them for spiritual impoverishment in the workplace. For example, organizations repeatedly express certain sentiments to their employees, like "park your soul at the door before you come into my organization," or place high demands on

2. Margret Benefiel, Louis Fry, and David Geigle, "Spirituality and Religion in the Workplace: History, Theory, and Research." *Psychology of Religion and Spirituality* 6, no. 3 (2014): 175-187, https:// DOI:10.1037/a0036597 (accessed August 27, 2020).

3. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 7.

4. Ian Mitroff, "Do not Promote Religion Under the Guise of Spirituality," *Organization* 10, no. 2 (2003): 375-382, http:// DOI:10.1177/1350508403010002011 (accessed January 22, 2019).

employees' time and energy without nourishing them as a whole person.[5] The assumption behind this wisdom is to keep what are so-called private concerns of the employees from being public ones. Presumably, spirituality is a private and personal thing. While respondents to their survey understand spirituality as the "basic desire to find ultimate meaning and purpose in one's life and to live an integrated life,"[6] the same respondents often suggest spirituality as a private thing and not suitable to talk about in an organizational setting. The reluctance to talk about spirituality publicly may inhibit employees from expressing their enthusiasm from their souls. The employees are, therefore, not recognized by their organizations as a whole person. Instead, they are forced to "compartmentalize or fragment" their work lives.[7] This, in turn, may affect their performance and engagement in their profession.

Furthermore, Mitroff and Denton also point out that the fear of talking about spirituality in public is also seen in academia. In general, higher education does not concern itself with spirituality, primarily because spirituality cannot be measured quantitatively. In addition, religion and spirituality are political and societal taboos historically in some countries, for example, the United States, where the separation of church and state is a foundational principle.[8]

The avoidance of communication about spirituality in the public domain, however, does not quench the deep hunger for the meaning of life, values, ethics, and well-being among workers. Researchers, like Giacalone and Jurkiewicz, found that in morally chaotic circumstances, it is often individual factors, such as employees' ethical preferences and values,

5. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 4-5.

6. Mitroff and Denton, *A Spiritual Audit of Corporate America*, xv.

7. Mitroff and Denton, *A Spiritual Audit of Corporate America*, xv.

8. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 16-19.

that dictate behaviour.[9] Some may engage in unethical and questionable acts, while others turn to morally-relevant outcomes, and all are instructed by formal codes of ethics in the organization.[10] They concluded that individual value structures, i.e., spirituality as an important factor, determines "how individuals perceive the ethicality of a situation." Spirituality is referred to as an "individual's drive to experience transcendence, or a deeper meaning to life."[11] Workplace spirituality allows people to integrate their life purpose with work; providing a sense of connection and positive social relations with others, and helping them to play their role in the workplace without conflict with their inner life.

Douglas Hicks also notices that this trend, or "movement," of talking about spirituality in public life has mushroomed since the late 1980s or 1990s.[12] The spiritual quest has been widely undertaken in the United States among different demographic layers in society and from various religious backgrounds. Different groups have their own motivations to explore spiritual expression in the workplace.[13] Hicks explains that people's spiritual needs cannot be met only by material excess or a highly marketized society. The spiritual quest is a manifestation of their dissatisfaction. He presents today's society as a multicultural context where various spiritual practices and needs in the workplace are in conflict with each other. His theory of respectful

9. Robert A. Giacalone and Carole L. Jurkiewicz, "Right from Wrong: The Influence of Spirituality on Perceptions of Unethical Business Activities." *Journal of Business Ethics* 46, no.1 (August 2003): 85-97, http://DOI:10.1023/A:1024767511458 (accessed February 21, 2019).

10. Giacalone and Jurkiewicz, "Right from Wrong," 85-86.

11. Giacalone and Jurkiewicz, "Right from Wrong," 87.

12. Douglas Hicks, *Religion and the Workplace: Pluralism, Spirituality, Leadership* (Cambridge: Cambridge University Press, 2003), 27-47.

13. Hicks, *Religion and the Workplace*, 36.

pluralism[14] is appraised by scholars, like Benefiel et al., as one of the three most promising theoretical approaches to the integration of spirituality and religion in the workplace.[15]

Definitions of Spirituality

The second significant issue Mitroff and Denton raise is the meaning of spirituality. These authors stress the word "interconnectedness" to capture the best meaning of spirituality. It is a feeling of being connected to the universe, other people, and one's self. In his article in 2003, Mitroff gives a ten-point definition of spirituality: not formal or organized; not denominational; to embrace everyone, but not to proselytize a particular religion; universal and timeless, but not absolute; a source of all life, meaning, and purpose; to recognize a transcendent Power; sacred; a feeling of the interconnectedness; inner peace and calm; to give one hope and faith.[16] Giacalone and Jurkiewicz also cite over fourteen representative samplings of definitions found from 1979 to 2000, yet no consensus has been reached.[17] The various definitions suggest a rather wide range of the meaning of spirituality. Some refer to a higher power or reality. Others include certain personal experiences which are commonly used in religion, but removed from their religious context or expression.

Hicks is not satisfied by the definition Mitroff and Denton provide. He feels that the meaning of spirituality, even defined by other words, still needs a theological and philosophical explanation. For example, according to Mitroff and Denton, spirituality is "universal and timeless." Hicks points out that "[I]t is more general and universal than particular individual

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14. Hicks, *Religion and the Workplace*, 159-183.

15. Benefiel et al., "Spirituality and Religion in the Workplace," 181.

16. Mitroff, "Do not Promote Religion Under the Guise of Spirituality," 379-381.

17. Robert Giacalone and Carole Jurkiewicz, "The Science of Workplace Spirituality," in *Handbook of Workplace Spirituality and Organizational Performance*, ed. Robert Giacalone and Carole Jurkiewicz (Armonk, NY: M. E. Sharpe, 2003), 3-24.

values, which vary with place and time."[18] He asks for further clarification on "timeless," for it could mean that spirituality is "too profound to be held within time," or "spirituality does not change over time."[19] Another example is the definition of spirituality as a source of all life, meaning, and purpose. This kind of phrase for Christians, Jews, and Muslims, is a concrete entity-God, not "an abstract notion of spirituality,"[20] nor an unknown principle or force. If we leave the precision of words to be decided by those in the workplace, their definition cannot resolve conflicts in the workplace. The help we expect to gain from the definitions may be constrained. Hicks suggests more work is required to address the philosophical and theological definitions for spirituality. There is a lot of room for Christian theology to fill the gap.

Dichotomy of Spirituality and Religion

Mitroff agrees that people want to "bring their whole selves to work" and are tired of "having to leave significant parts of themselves at home and pretending that one can do it."[21] To him, the "significant parts," however, should not include people's faith. On the contrary, he strongly opposes organized religion in the guise of spirituality playing a role in the workplace. He reasons that religion divides people and "we should not trust others in this regard."[22] He insists that the view people hold on religion is negative, using terms such as "*narrow, prescriptive, dogmatic, restrictive, closed, exclusive*, and so on."[23] Nevertheless, Hicks questions their exclusion of religion from the workplace as inconsistent with the concept of bringing the whole person to the workplace. He reminds us that faith, for leaders and followers in the workplace, is

18. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 23-24.

19. Hicks, *Religion and the Workplace*, 54.

20. Hicks, *Religion and the Workplace*, 54.

21. Mitroff, "Do not Promote Religion Under the Guise of Spirituality," 376.

22. Mitroff, "Do not Promote Religion Under the Guise of Spirituality," 378.

23. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 40, italics his.

an essential part of themselves, and is comprised of their spirituality, including religious beliefs.[24] The rejection of religion may result in a failure of effective integration of spirituality with work.

Giacalone and Jurkiewicz also refute the presence of religion in the workplace and exclude it from the research of spirituality because studies of religion focus on "affiliation" and "denominational ideals," for example, prayers, or church-related activities.[25] Thus, religions are not able to be scientifically measured in the way workplace spirituality is, as it is related to meaning and purpose, social relations, and ethicality. They argue that workplace spirituality should remain objectively scientific to maintain its "utility" to the organizations and not be constrained by "religious phobias."[26] They propose the study of workplace spirituality as a natural "mirror" with social sciences as its "paradigm" to establish a new scientific discipline in its own right. This study will contribute to organizations, maximizing productivity among other benefits. They claim it is necessary to remove "some of the obstacles," by which they mean, religion.[27] Religions are, from a scientific stance, "ill-defined" and "untestable," and, therefore, cannot "contribute to a scientific body of knowledge."[28] Unlike their assessment of religion, they measure culture positively and see it as a social capital that affects "utility," and which may maximize organizational productivity.[29] Despite their positive appraisal of culture, however, they do not distinguish the boundary between culture and the influence of religion on it.

24. Hicks, *Religion and the Workplace*, 52.

25. Giacalone and Jurkiewicz, "Right from Wrong," 93.

26. Giacalone and Jurkiewicz, "The science of workplace spirituality," 4 and 18.

27. Giacalone and Jurkiewicz, "The science of workplace spirituality," 20.

28. Giacalone and Jurkiewicz, "The science of workplace spirituality," 5.

29. Giacalone and Jurkiewicz, "The science of workplace spirituality," 6.

Scientific Methodology

The method used in Mitroff and Denton's study has made a significant contribution to the study of workplace spirituality. They mailed two thousand questionnaires to human resource managers and executives in five different types of companies. They also separately conducted several face-to-face interviews. The qualitative and quantitative results from the study show some interesting and meaningful topics to explore in workplace spirituality, for example, questions about emotional expression by organizational leaders, such as, depression and crying. They also found that realizing one's full potential, working for a good or ethical organization, and having interesting work, are the first three choices that give meaning and purpose to people's jobs.[30] The purpose of the design of the research, they explain, is to pursue the notion of spirituality as a "relevant concern and appropriate topic for discussion in the workplace."[31] They saw this as the beginning of a systematic study to explore spirituality as a new territory with the leaders of organizations.

The title of Giacalone and Jurkiewicz's article, "The science of workplace spirituality" discloses a greater ambition and utility. They advance the field of workplace spirituality to a new scientific paradigm as a multidisciplinary research.[32] They argue that a scientific study of workplace spirituality may bring this subject forth to the notion of "a science in its own right," and provide its "utility" to organizations and their stakeholders.[33]

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30. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 36-37. These are followed by making money, having good colleagues, and service to future generations.

31. Mitroff and Denton, *A Spiritual Audit of Corporate America*, 33.

32. Giacalone and Jurkiewicz, in "The science of workplace spirituality," 16-18, introduce 13 aspects of research, theory, and practice of spirituality: generality, agency and communion, ethics and social responsibility, materialism, work values, workaholism, social movements, morphic fields, servant leadership, work-life balance, downshifting, voluntary simplicity, family responsive workplaces. Other suggested areas for further research: recruitment, self-presentation, ethics, health insurance claims, creativity/innovation, antisocial/prosocial behaviors, public relations, leadership, job satisfaction, group dynamics, work-family issue, motivation/reward systems. Cf., "The science of workplace spirituality," 20.

33. Giacalone and Jurkiewicz, "The science of workplace spirituality," 20 and 4.

Despite claims of the separation of spirituality from religion, Lynn, Naughton, and VanderVeen, inspired by Max Weber, attempt to contribute to the line of scientific research targeting the integration of religion with workplace spirituality. They developed a scale to measure the integration of faith and work in the context of Jewish and Christian traditions.[34]

Lynn et al. critiqued Giacalone and Jurkiewicz's functional approach which limits spirituality to the organizational level with a focus specifically on the utilitarian outcome. They argue that Giacalone and Jurkiewicz's approach provides no tools for some realities, such as workplace religious pluralism and faith-work integration, which is significant and common among employees in the post-modern society.[35] They argued it is difficult to interpret for a particular behavior which is reflecting either religiousness or spirituality, or both. It is better to consider "the substance of spirituality in its full context." By substance, they mean the embodiment of spirituality in "beliefs, values, and/or practice."[36] Whenever spirituality finds its embodiment in its quest, it becomes religion or philosophy. It is therefore impossible to pursue spirituality without acknowledging its accompanying religious and philosophical context. They warn that with a lack of institutional or intellectual context, spirituality will be emotive, individualistic, therapeutic, and even relativistic in nature.[37]

With their justification for a study of the integration of faith and work, Lynn et al. constructed a 15-item scale development model. In this study, they expanded the measure to the "substance" of spirituality connected with work, for example, spiritual beliefs and practices. These 15 items are categorized in five dimensions of relationship, meaning, community, holiness,

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34. Monty L. Lynn, Michael J. Naughton and Steve VanderVeen, "Faith at Work Scale (FWS), Justification, Development, and Validation of a Measure of Judaeo-Christian Religion in the Workplace," *Journal of Business Ethics* 85, no. 2(2009): 227-243, https:// DOI:10.1007/s10551-008-9767-3 (accessed March 2, 2019).

35. Lynn et al., "Faith at Work Scale," 228.

36. Lynn et al., "Faith at Work Scale," 229.

37. Lynn et al., "Faith at Work Scale," 229.

and giving, reflect their approach to the study of spirituality.[38] Lynn et al. provided an inspirational methodology for the future study on Christian workplace spirituality with insiders' perspectives. This is generally omitted by scholars in organizational sciences.

David Miller and Timothy Ewest, in their comprehensive review of the research in the field of workplace spirituality, comment on the fifteen existing scales which scholars have used recently, and concludes that "generally speaking, most scales have poor reliability."[39] They regard some of the difficulties as, for example, having no universally satisfying definition for 'spirituality.' The measures researchers use are, at present, still in the early stage of development and do not take into account some vital aspects of spiritual development.

Methodologically, Miller and Ewest provide three areas for further research. First, the research models should develop "a multiplicity of spiritual manifestation as they exist in the workplace." The scales development should be "recognized as ontologically authentic in every religious and philosophical conceptual sphere."[40] Second, the research should investigate broader variables, including, for example, faith/spirituality/religious motivations for moral behavior.[41]

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38. The 15 items, as they call the indicators of "substances," include: "aware" (God's presence), "partnering" (a partnership with God), "meaningful" (eternal significance of my work), "integrated" (integration of worship and work), "coping" (faith helps difficult work), "called" (work as a mission from God), "equipped" (God empowers me), "diligent" (pursuing excellence in work), "growing" (developing talents), "accepting" (seeing coworkers as the image of God), "witnessing" (personal faith), "caring" (loving people at work), "moral" (purity in my work habits), "just" (caring for people in need), and "stewarding" (seeing myself a caretaker of my resources). This thesis-project cannot explore all these indicators. However, this is a helpful test to be used in the future study of workplace spirituality. Cf., Lynn et al., "Faith at Work Scale," 236.

39. David Miller and Timothy Ewest, "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment," *Journal of Religious & Theological Information* 12, no.1-2 (2013): 29-54. In Miller's assessment, he concludes that only both Batson's Quest Scale and Intrinsic/Extrinsic Scales show better reliability and validity than the other thirteen scales. Cf., Miller and Ewest, "The Present State of Workplace Spirituality," 48, http:// DOI: 10.1080/10477845.2013.800776 (accessed March 1, 2019).

40. Miller and Ewest, "The Present State of Workplace Spirituality," 49.

41. Miller and Ewest, "The Present State of Workplace Spirituality," 49.

Finally, research should examine the organizational ethos or culture which allows people to integrate their faith and work.[42]

Individual or Organizational Spirituality in Different Paradigms

Mitroff and Denton provide two dimensions of spiritual experience in their study. The first is *inner* versus *outer*; and the second is *individual* versus the *group*, *community*, or *society*. They derive from these two dimensions four possible orientations toward spirituality: (1) inner-individual (spirituality is an inner subjective phenomenon), (2) inner-communal (spirituality constitutes the deep meaning of a society), (3) outer-individual (spirituality is the actions of a person and the effects of those actions with regards to the world), and (4) outer-communal (spirituality is seen in organizations and institutions to help the poor and less fortunate).[43] The four dimensions need to be integrated with and to depend on each other. Their descriptions help me understand my thesis-project as focused on the two individual positions (one and three). However, I agree that future study could include two communal dimensions.

As early as 1997, Jerry Biberman and Michael Whitty observed the changing nature of the work paradigm from *modern* to *spiritual* at the dawn of the twenty-first century.[44] The nature of the modern paradigm is, for example, defined by rigid attitudes and beliefs, a logical and mechanistic style, and a hierarchical bureaucracy in terms of leadership and power structure. In the modern paradigm, rational decision-making and thinking are widely encouraged, while emotions are to be avoided. However, people in a spiritual paradigm pay more attention to spiritual values.

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42. Miller and Ewest, "The Present State of Workplace Spirituality," 49.

43. Mitroff and Denton, *A Spiritual Audit of Corporate America,* 26-27.

44. Jerry Biberman and Michael Whitty, "A Postmodern Spiritual Future for Work," *Journal of Organizational Change Management* 10, no. 2(1997):130-138, under "ProQuest," https:// DOI:10.1108/09534819710160790 (accessed February 24, 2019).

The two writers also make a comparison within individual and organizational levels between two paradigms. The spiritual paradigm appreciates more the openness of the human spirit, understands human consciousness, and motivates transformation. The individual, for example, is open to change, has a sense of purpose and meaning in their life, and is inclined towards connection with others. They would like to empower other people, and to use win-win strategies in conflict situations. Organizations have more equal structures and greater openness to change. There is greater interconnectedness and co-operation within the units of organization. They are supportive of the environment and concerned with meeting the needs of others.

Biberman and Whitty repeatedly draw our attention to the yearning for spiritual nourishment in both the individual and organizational levels in the post-industrial age. Respect for diversity, and the constant search for meaning and purpose are some features stakeholders of organizations shared. Louis Fry further confirms that the development of spirituality in the workplace not only leads to spiritual and emotional benefits, but also to ethical behavior at a personal level, improving productivity, reducing absenteeism, and reducing turnover throughout the organization.[45] He concludes that when aspects of personal spirituality, like a sense of transcendence and calling, and organizational spirituality, like altruistic values and social connection, are interlocked, both aspects of workplace spirituality provide a greater advantage for the other.

Mitroff and Denton's theory stresses a full dimensional integration of spirituality and work. The full integration will bring individual wholeness in the workplace and organizational effectiveness and productivity. The shift of paradigm provides Christians a window to see opportunities for their spiritual expression in a more dynamic way, if they bring not only their brain but also their soul to the work.

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45. Louis W. Fry, "Toward a theory of spiritual leadership," *The Leadership Quarterly* 14, no. 6 (November 2003): 693-727, https://DOI:10.1016/j.leaqua.2003.09.001 (accessed October 1, 2020).

Responses to the Claims of Separation of Spirituality from Religion

Despite the large number of discussions and publications about the meaning, function, and sources of workplace spirituality (WS) which have appeared since the 1990s, people disagree about the meaning of WS. Some researchers argue that spirituality must be separated from religion, regardless of the shared similarities in purpose and concepts. Others insist that spirituality cannot and should not be separated from religion. The debate is meaningful for this thesis-project in several ways. It sharpens and broadens our definition and understanding of WS. We see different perspectives on WS with or without religion. It is also helpful when Christians come back to their tradition for the definition of integration of faith and work. In the following discussion, I will examine arguments for the separation of WS from religion as well as for the inclusion of religion.

Reasons for Separation of Workplace Spirituality from Religion

Carole Rakodi delineates several reasons commonly given by critics as to why religion is neglected or rejected as a whole in social development. Organized religious traditions are often seen as obstacles to the development of beliefs, and as incompatible with modern science. It not only robs humans of autonomy, but also hinders social change.[46] This is further stressed by some social models of the need for separation of church and state. People believe the outcome of the rejection of religion has resulted in social and economic growth in some countries.

As mentioned previously, in Mitroff and Denton's landmark study, they found that at the higher level in organizations, people view religion in more negative terms. People want to see the development of their spirituality separate from religion. Separation of spirituality from religion is even the desire of certain religious leaders, like the Dalai Lama. The Dalai Lama writes:

> Religion I take to be connected with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with

46. Carole Rakodi, "Understanding the Roles of Religions in Development: The Approach of the RaD Program," University of Birmingham, *Working Paper* 9 (2007), 4, http://epapers.bham.ac.uk/1494/ (accessed March 3, 2019).

> this are religious teachings of dogma, ritual prayer, and so on. Spirituality I take to be connected with those qualities of human spirit-such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony-which bring happiness to both self and other.[47]

For the Dalai Lama, the difference between religion and spirituality is clear. Ritual, dogma, and otherworldly things are in the religious domain. Spirituality, for him, like those of secular understanding, is a quest for transcendence, or the qualities of the inner life. People can maintain the later independent of the former. In other words, even to a religious leader, spiritual concerns and the concerns of religion are not synonymous. Spirituality itself, without religion, is adequate to withstand the moral quest in this worldly life. Religion, for the Dalai Lama, is sometimes something he "can do without." He believes that what himself and other people "cannot do without are these basic spiritual qualities."[48] Fry agrees that "spirituality is necessary for religion but religion is not necessary for spirituality."[49] People may have their own way to find God and to have a quality inner life with or without religion.

However, many religious concepts and terms are retained by people as useful to define expressions of spirituality. Mitroff's definition of spirituality is an example:

> Spirituality is the basic belief that there is a Supreme Power, a Being, a Force, whatever you call it, that governs the entire universe-there is a purpose for everything and everyone. …Spirituality is also the feeling that, no matter how bad things get, they will always work out somehow-there is a Guiding Plan that governs all lives.[50]

A quest for a transcendent Being, as a source of life, by which meaning and purpose is brought, is still the main quest for spirituality. Regarding the identity of that Supreme Power, people define it for themselves or leave it alone. People cannot divorce themselves from the

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47. Dalai Lama XIV. *Ethics for the New Millennium* (New York: Putnam, 1999), 22, quoted in L. Fry, "Toward a theory of spiritual leadership," 705.

48. Fry, "Toward a theory of spiritual leadership," 706.

49. Fry, "Toward a theory of spiritual leadership," 706.

50. Mitroff, "Do Not Promote Religion Under the Guise of Spirituality," 379.

association of religion to develop an independent meaning of spirituality on their own. They utilize the form and content of religion, but detach it from its historical roots.

Reasons for Integration of Workplace Spirituality with Religion

However, some scholars not only disagree with the bifurcation of workplace spirituality and religion, but argue the need for religion to play a significant role in a plural society. Religion and spirituality are inseparable. A few arguments will be reviewed below.

Pluralism and Place of Religious Belief

Religious diversity, like racial issues and others, should not be neglected as part of the process of social change in society. Hicks reminds his readers of certain phenomena occurring in the United States, as he remarks that "the varieties of religious expression have transformed and will continue to transform America."[51] One of the examples he gives is the World Trade Centre on September 11, 2001, where 1,200 Muslims and 4,000 Jews were employed. The workers and visitors who died in the attack included Muslims, Christians, Jews, Hindus, Buddhists, Sikhs, and people of no professed religion.[52] This reflects the religiously and demographically complex nature of many workplaces.

Postmodern society is comprised of religious diversity. Miller and Ewest suggest "the growing religious diversity and their spiritual influx" will lead people to make ethical decisions in the marketplace.[53] Hicks also points out that several social reformations, like the civil rights movement, were inspired by religious ideas, and supported financially or physically by institutional religions (African American churches, or Jewish congregations). Religious engagement contributes to the personal health of body, soul, mind, and emotion, benefiting society as a whole. He rejects Mitroff and Denton's typology of the model of "spiritual takeover"

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51. Hicks, *Religion and the Workplace*, 13.

52. Hicks, *Religion and the Workplace*, 14.

53. Miller and Ewest, "The Present State of Workplace Spirituality," 32.

by which they mean that Christians are "converting all co-workers and storming their corporations to accomplish a religious coup of the company."[54]

In contrast, Christians today are highly unlikely to spiritually dominate life in the marketplace. Hicks depicts that regular participation in church activities has declined by around 50 percent since the 1960s. Christians are more like an invisible group in society today. Moreover, rapid social change, in addition to new social-ethical issues, all have combined together and made the integration of Christian faith with work more difficult. The struggle to bridge the gap between Sunday and Monday, as mentioned previously in chapter one, was already a challenging task. The conflict, which has formed part of the process of social development, is also a challenge for people of different faiths, or without a specific faith. The diversity of religious commitments and expressions in the workplace deserve more respect and need further attention and study in academia.

Paradigm Shift

I have briefly mentioned the theory of paradigm shift as proposed by Biberman and Whitty in 1997. According to the authors, the modern paradigm, operating over the past hundred years, has been replaced by a spiritual one. Since the 1980s, researchers have been urging organizations to pay attention to "spiritual values and spirituality." For them, organizations working with the spiritual model have more interest in organizational learning, creative thinking, intuition, and whole brain thinking in decision-making.[55]

Some spiritual elements, like "openness," "consciousness," "transcendence," or "connectedness," proposed by workplace spirituality, also have religious relevance. Biberman and Whitty observed that Zen Buddhism in Japan, for example, and Pope John Paul's call to solidarity of understanding the self, all inspired some levels of management to ground their work

54. Hicks, *Religion and the Workplace*, 34-35.

55. Biberman and Whitty, "A Postmodern spiritual future for work," 2.

in spiritual principles and practices.[56] The richness of religious wisdom brings resources to the people who are open to change in the new paradigm. Religions, sidelined by industrialism and materialism, Biberman and Whitty remark, may now rekindle a spiritual future in people's hearts for economic reform and social justice.[57]

Other suggestions of a paradigm shift are made by Pine and Gilmore. They propose the four stages of economic progress in history, from agrarian, industrial, service, to the experience economy. The four key attributes to these patterns are, respectively, natural, standardized, customized, and personal.[58] The experience economy focuses more on the buyers' personal sensations and memorable result through the economic transaction. It is a big challenge for the seller to perform with a high level of creative innovation. The old paradigms, like industrial or service, may diminish from failure to change. Other scholars, like Miller and Ewest, contribute similar thoughts by saying that the notion of bifurcation of private life and work suggests people not bring their whole brain and selves to work. The result of that kind of organizational structure is not "sustainable."[59] In their study, many scholars also agree that it is a good fit for a person in an organization to meet the needs of the customers, if they can bring their "whole selves" to work within the new economic paradigm. Instead of working with a stifled soul, a person, who can bring their full self to work, Miller and Ewest suggest, is "better able to equip his or her organization to meet unique and personal demands of the customers."[60] If the two orientations, from both organizations and customers, "synergized" together, they can create a new and better

56. Biberman and Whitty, "A Postmodern spiritual future for work," 2-3.

57. Biberman and Whitty, "A Postmodern spiritual future for work," 5.

58. B. Joseph Pine II, and James H. Gilmore, "Welcome to the Experience Economy," *Harvard Business Review* no. 76 (July-August, 1998): 97-105, https://hbr.org/1998/07/welcome-to-the-experience-economy (accessed March 20, 2019).

59. Miller and Ewest, "The Present State of Workplace Spirituality," 35.

60. Miller and Ewest, "The Present State of Workplace Spirituality," 35.

economic model. Faith, as part of the inner self of a whole person, should not be excluded from the expression of one's spirituality in the workplace.

Substantive Versus Functional Spirituality

Rakodi suggests that we should distinguish between substantive and functional religion. Substantive definitions concentrate on what religion *is*, while functional definitions focus on what religion *does*.[61] According to Rakodi, the belief in transcendental reality or spiritual being(s), or religious practice and an adherent's' affiliation to a religious institute, all belong to the sacred substance of religion. Religion in its functional dimension provides people with worldviews, social cohesion, and "space." By "space," Rakodi means its interplay with other social dimensions, for example, the workplace. Religion, she continues,

> influences beliefs, behavior and social organization: people's sense of personhood, their social relationships and wider socio-political organizations. In this view religion can best be regarded as the 'space' in which those values and beliefs that shape cultural mechanisms and the structure of human daily life operate and can be studied, typically through examining symbols and rituals, as well as a form of social organization (Bradley, 2007). Whether religion has a positive or negative function in society is open to investigation: there is evidence that religion contributes to 'a person's flourishing or contentedness, and comprises a dimension of human well-being. (Alkire, 2006, p. 502)'[62]

Rakodi suggests making a distinction between the religious belief and its organizations, and the influence of religion on adherents, individually or socially. This includes two layers: the influence on an individual, and religious organizations on societies and states, respectively. Religion is one of the significant sources many people derive their values or meaning from that interacts with their work. The researchers may not accept, or might even dislike, religion. However, there is a legitimate need to distinguish between the substantive and the functional and to recognize the functional dimension in the formation of workplace spirituality.

The confusion of the two dimensions by some researchers, like Giacalone and Jurkiewicz, may result in the neglect of the powerful function religions have provided,

61. Rakodi, "Understanding the Roles of Religion in Development," 17-19.

62. Rakodi, "Understanding the Roles of Religion in Development," 18-19.

particularly as a transcendent source for seeking meaning and purpose in the workplace. If WS is isolated from the richness of religious traditions, it is left with only a utilitarian value. Some researchers, like Lynn et al. comment on Giacalone and Jurkiewicz's approach as "limiting spirituality to values which reside at the organizational level and by focusing on outcomes."[63] Focusing on its functional dimension without its religious context, spirituality is reduced to a practical utility for personal or organizational performance, or ethical utility.[64] Without solid substance from its religious perspectives, nevertheless, spirituality could lead people into a risk of spiritual emptiness or relativism, even nihilism. People may not be able to live, as Giacalone and Jurkiewicz wish, "an integrated life,"[65] when work conflicts with the nature of belief.

Lynn et al. also agree that spirituality cannot be divorced from religion.[66] Lynn et al., using Von Hügel's criticism, argue the impoverished consequence of the separation of spirituality from religion.

> Divorced from any form of institutional or intellectual tradition, spirituality tends to be highly emotive resulting in a strongly individualistic, therapeutic, and ultimately relativistic notion, leaving much of its basis to be found in the emotive preference of individuals. Thus, spirituality often is defined so generically that its non-specificity tends to lack any intellectual or institutional rigor on which to come to common meaning of what it is, how it works, or how it differs from other belief systems.[67]

Lynn et al. consider that we need to carefully examine the "dynamics of work-faith integration and pluralism" in the workplace when people explore religion. The meshing of faith and work is difficult. Inconsistency, even conflicts from the integration of faith and work in the workplace, may exist. Yet, we need to see the whole picture, including the good and the bad.

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63. Lynn et al., "Faith at Work Scale," 228.

64. Giacalone and Jurkiewicz, "The science of workplace spirituality," 8-10.

65. Giacalone and Jurkiewicz, "Right from Wrong," 93.

66. Lynn et al. "Faith at Work Scale," 229.

67. F. F. Von Hügel, *The Mystical Element of Religion as Studied in Saint Catherine of Genoa and Her Friends* (London: J. M. Dent, 1923), quoted in Lynn et al. "Faith at Work Scale," 229.

Without paying full attention to the benefit and disadvantage of integrating religion in WS, the contribution of our research may be limited.

Ways of Integrating Religion with Workplace Spirituality

Despite admitting the importance of integrating religion and work in organizations in a plural society, many of us still find it a challenge to integrate spirituality in our workplace. The role of spiritual guide today, says Hicks, has shifted from that of a minister to the executive trainer.[68] Many business leaders, however, as Gerald Cavanagh points out, are often discovering their inner spirituality "anew and alone."[69] If they interpret spirituality as personal, the journey of discovery may be private. This may be problematic to some managers. Cavanagh evaluates some of the kinds of spiritual guidance, for example, under the label New Age, as "amorphous, shallow, undeveloped and thus open to criticism."[70] Business leaders, if thirsty for spiritual insights, are not necessarily knowledgeable enough to discern what is genuine wisdom. Cavanagh advises that they stick to historically rooted religions, for example, Judaism, Christianity, Buddhism, among others. He writes:

> Severing the link between religion and spirituality means that contemporary managers must discover anew and alone the insights, techniques, and riches that have been discovered countless times in a variety of styles in many cultures….Not building on these riches of the past may make a contemporary spirituality temporarily attractive, but it will also result in that spirituality most likely being superficial and shallow.[71]

It is not possible in today's plural society to flaunt one religion's tradition over others. But people can find common roots between traditions, in which they live as a "whole self" without compartmentalization. We admit that conflict may exist due to religious differences. Hicks suggests that negotiation is a necessary means to avoid offense as religious diversity should

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68. Hicks, *Religion and the Workplace*, 21-22.

69. Gerald F. Cavanagh, "Religion and Spirituality in Business," in *Business, Religion, and Spirituality: A New Synthesis*, ed. Oliver F. Williams (Notre Dame: University of Notre Dame, 2003), 266.

70. Cavanagh, "Religion and Spirituality in Business," 265.

71. Cavanagh, "Religion and Spirituality in Business," 267.

receive equal attention along with other issues in the workplace, for example, "gender, race, ethnicity, nationality, age, ability-disability, and sexual orientation as principle categories."[72] If we treat religion properly, as one of the major diversities in the workplace, we will not only see the obstacles it may bring, but also the opportunities. That is, the wisdom of religious or traditional teachings which have inspired many people in history to find meaning in their work, to be encouraged to be self-disciplined, to be guided in ethical dilemmas, and to seek the source of love for others. Cavanagh, in his essay "Religion and Spirituality in Business," provides a brief but convincing example of the Catholic Jesuits, who made great contributions to human civilization over the past five centuries around the world. They successfully integrated their faith and work in at least four ways: extensive training and trust of members, working cooperatively, full communication with their superior, and with heroes as models.[73]

In addition to the Catholic example, the German sociologist Max Weber, in the early twentieth century, proposed his thesis regarding certain key doctrines held by the Protestant Reformers. Weber asserts that the Reformers' beliefs enabled the rise of modern capitalism in Europe and in the United States. We will review "the most fateful force in our modern life," as Weber calls the rise of capitalism, as an example of the integration of faith and work.[74]

Max Weber's Historical Case Study on the Integration of Faith and Work

To evaluate Max Weber's narrative of the emergence of western capitalism from the Protestant ethic is a complicated task, far beyond the scope of this thesis-project. Compared with his other writings, Weber's rather small book, *The Protestant Ethic and Spirit of Capitalism*, has aroused intense debate and controversy. British sociologist Anthony Giddens, in his introduction to Weber's book, explains that the book's equation of two major terms: "religion" and

72. Hicks, *Religion and the Workplace*, 63.

73. Cavanagh, "Religion and Spirituality in Business," 273-276.

74. Max Weber, *The Protestant Ethic and Spirit of Capitalism*, trans. Talcott Parsons (London: Routledge, 1992), xxxi.

"capitalism" provokes intense emotions. Weber's argument for "the transformative force of certain religious ideas," as Giddens comments, earns opposition from Marxists, Catholic historians, and Protestant thinkers. People today even argue that his notion has "no useful application in economic history."[75]

For Giddens, Weber's "specific historical thesis" can be understood positively on several levels.[76] It helps us see, Giddens explains, the "correlation between Calvinism and entrepreneurial attitudes; as a causal analysis of the influence of Puritanism upon capitalistic activity; and as an interpretation of origins of key components of modern Western society as a whole."[77] Weber's analysis, in a sense, as Giddens suggests, provides us a context as "part of an attempt to identify divergent courses in the rationalization of culture in the major civilizations of West and East."[78]

Methodologically, as Giddens points out, Weber's study was mainly influenced by the German philosophy of Idealism in the closing decades of the nineteenth century.[79] Weber himself attests to this by repeatedly using the word "idea," stressing his conception of religious belief which, he thinks, become "effective forces" in economic activities.[80] The connotation of the idea may be exemplified as "calling" in Lutheranism, or by "predestination" and "worldly asceticism" in Calvinism or other Puritan sects. Weber himself acknowledges that these religious forces are *one* of the motives in practical life. They play a certain "qualitative" and "quantitative" role to form the spirit of capitalistic culture in the "complex interaction of innumerable different

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75. Anthony Giddens, introduction to *The Protestant Ethic and Spirit of Capitalism*, by Max Weber (London: Routledge, 1992), xix.

76. Giddens, introduction to *The Protestant Ethic and Spirit of Capitalism*, xx.

77. Giddens, introduction to *The Protestant Ethic and Spirit of Capitalism*, xx.

78. Giddens, introduction to *The Protestant Ethic and Spirit of Capitalism*, xx.

79. Giddens, introduction to *The Protestant Ethic and Spirit of Capitalism*, viii.

80. Weber, *The Protestant Ethic and Spirit of Capitalism*, 40-50.

historical factors."[81] He is fully aware that this "spirit" neither "could have arisen as the result of certain effects of the Reformation," nor is capitalism "an economic system" of "a creation of the Reformation."[82] The idea, the "Protestant ethic," Lawrence Scaff, a Weberian scholar explains, is for his explanatory purpose and as an analytical tool, not a "naturally given entity."[83] As Weber himself admits, his attempt was to estimate or trace the character of "capitalistic culture" and to investigate the "correlations" between religious belief and practical ethics.[84]

Scaff suggests that, when we come to Weber, we are aware that it is a "one-sided spiritualistic causal interpretation of culture and history," as equally possible as another "one-sided materialistic" pursuit for historical truth.[85] He depicts the historical character by using a label "elective affinity" between people's religious ethos and their economic practice.[86] The concept of "elective affinity," for Scaff, is ambiguous, "suggest[ing] internal logics associating one concept with another."[87] He suggests that Weber wants us to see the "logical adequacy" of the relationship of similarity, not any "necessary causal connection with precise mechanisms linking cause and effect."[88] He continues that "precision and robustness" are admirable ideals, but that "approximations" are often the "unavoidable" result when we investigate complex phenomena of history.[89]

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81. Weber, *The Protestant Ethic and Spirit of Capitalism*, 49.

82. Weber, *The Protestant Ethic and Spirit of Capitalism*, 49.

83. Lawrence Scaff, *Weber and the Weberians* (Hampshire: Palgrave Macmillan, 2014), 44-45.

84. Weber, *The Protestant Ethic and Spirit of Capitalism*, 49-50.

85. Scaff, *Weber and the Weberians*, 24.

86. Scaff, *Weber and the Weberians*, 25.

87. Scaff, *Weber and the Weberians*, 25.

88. Scaff, *Weber and the Weberians*, 25.

89. Scaff, *Weber and the Weberians*, 25.

I accept Scaff's analysis as the approach to examine this historical case. I realize that Weber does not say the sacred substance of religion, the doctrine or practice of Reformation, is the direct cause of capitalist economic activity. But Weber wished to explain that the faith of the Reformation has certain correlations with their work ethic, which inspired Christians to integrate their faith and work. The claim of separation of religion from work, proposed by many scholars, in Weber's eyes, may be unthinkable for the Reformers.

In this section, I will review the notion of vocation and its relationship with religious belief and economic action both in Lutheranism and in Calvinism. Weber finds the historical root of workplace spirituality in Christian faith. He starts his thesis with the investigation of the connotation of calling (*Beruf*). To Luther, for example, the word "calling," doing the worldly duties set by God, is the origin of workplace spirituality since the Reformation. Luther interprets calling as leaving the monastic life of renunciation and taking on the duties of this world. The "moral justification of worldly activity," says Weber, "was one of the most important results of the Reformation."[90] For the Reformers, there is no sharp contrast between secular and sacred activities. "[E]very legitimate calling" to worldly activities, for them, "has exactly the same worth in the sight of God."[91] The idea paved the way for them to integrate faith with work.

The conception of "calling," however, was not developed furtherer by Lutheranism. It is because of Luther's understanding of 1 Corinthians 7, discussed previously in chapter two, that the notion of calling remains "traditionalistic."[92] Weber thinks that Lutherans are still in "obedience to authority and acceptance of things as they were."[93] He says that the result of this

90. Weber, *The Protestant Ethic and Spirit of Capitalism*, 40-41.

91. Weber, *The Protestant Ethic and Spirit of Capitalism*, 41.

92. Weber, *The Protestant Ethic and Spirit of Capitalism*, 44.

93. Weber, *The Protestant Ethic and Spirit of Capitalism*, 45.

attitude undermines "the psychological foundations for a rational ethics."[94] When people remain at their current stations in obedience to a divine calling, it is unlikely to increase a stronger connection between engaging in worldly duties and deepening religious motivation. Nevertheless, this motivation is more easily perceived among other branches of Protestantism. Calvinists, for example, have a stronger view of this world "as a task" than do Lutherans. Weber would have argued that it is this sacred substance of religion that has created a different world, which he calls "the spirit of capitalism."[95]

The powerful influence of this belief on its adherents' lives, Weber emphasizes, rests on the individual's "voluntary submission."[96] The spirit of capitalism is a religious discipline adopted by believers themselves, not the result of "authoritarian moral discipline" regulated by State or Church. People's religious life is no longer inside the monastic walls, but is within the world for the sake of the life hereafter. Calvinism has taken the concept of calling as the incentive to supervise their worldly conduct and to imbue it with ascetic ethics.[97] It produces different consequences "correlated" with their religious foundations.[98]

Besides different understandings of the concept of calling, what else has made the Reformers so different in shaping their forms of economic activity? Weber proposes his famous hypothesis that it is the doctrine of predestination in Calvinist theology. It differentiates his followers considerably from Lutherans. Weber finds that there are four principal forms of ascetic

94. Weber, *The Protestant Ethic and Spirit of Capitalism*, 45.

95. Weber, *The Protestant Ethic and Spirit of Capitalism*, 47.

96. Weber, *The Protestant Ethic and Spirit of Capitalism*, 99.

97. Weber, *The Protestant Ethic and Spirit of Capitalism*, 100.

98. Weber literally uses the word "correlation" to denote the relationship between the "forms of religious belief and practical ethics." Weber, *The Protestant Ethic and Spirit of Capitalism*, 45.

Protestantism in Western Europe and in America.[99] These four forms in four sects are similar "types of moral conduct," which may be correlated with their respective dogmatic roots. Even after several generations, the roots of ethics can be traced.

Scholars in workplace spirituality pay great attention to Weber's thesis. Giacalone and Jurkiewicz do not recognize Weber's religious belief *per se* as "a causable variable" in the development of economic activities. They would prefer to see culture, not religion, as "a determinant of labor productivity."[100] Others, like Rakodi and Lynn et al., recognize that Weber's assertion about religion contributed to the understanding of its connection to economic growth.[101] Rakodi follows the Weberian distinction between the "spirit" of Protestant Christianity and that of Catholicism or Hinduism. She says that the latter two, unlike the former, are "not conducive to economic transformation." Lynn et al. follow Weber's exploration and believe that workplace spirituality should include specific belief systems, such as doctrine, and religious practice. The doctrine of predestination, for example, one of the most characteristic teachings of Calvinism, has deeply influenced their workplace spirituality. For Calvinists, the assurance of individual salvation is decided solely by God alone, and is chosen for only a small number of people. Human beings, therefore, cannot be sure of their destiny. It is "hidden in dark mystery" and is "impossible to pierce."[102] The doctrine creates a feeling of inner loneliness for the individual. People find no other way to meet one's destiny in this life but only "the subjective *externa subsidia* of faith."[103] It is a tension of "uncertainty of certainty," by which people must be

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99. Weber has sketched four denominations by their origins of work ethic and their relationship to Calvinist asceticism, i.e., Calvinism, Pietism, Methodism, and Baptist movement.

100. Giacalone and Jurkiewicz, "The science of workplace spirituality," 6.

101. Rakodi, "Understanding the Roles of Religion in Development," 7. Lynn et al, "Faith at Work Scale," 227.

102. Weber, *The Protestant Ethic and Spirit of Capitalism*, 60.

103. Weber, *The Protestant Ethic and Spirit of Capitalism*, 60-61.

subjected to rigid spiritual discipline for God's glory by means of fulfilling divine commandments in their works to the best of their ability. Weber judges that this belief system creates "a psychological stimulus" by which Calvinists develop their ethical attitude.[104]

Lutheran's calling is replaced firmly by Calvinists striving through their obedience to the divine will in their worldly achievements for God's glory. For Weber, a labor in callings constrained by ethical and rational consistency in Calvinism excludes the mysticism and emotionalism found in Lutheranism.[105] Worldly activity is considered "the most suitable means" of overcoming feelings of inner anxiety for the certainty of salvation. *Sola fide* and *certitudo salutis* is firmly combined and augmented in the workplace for the glory of God.[106]

Another important element in Calvinist ethics is asceticism. The ascetic tendency comes from the rationalization of *sola fide*. It is also from their internalization of monastic spiritual discipline with the purpose to free man from the irrational impulses of the world and nature. Thus, the spiritual aristocracy of monks in the Catholic monasteries is replaced by the spiritual aristocracy of the Protestant predestined Christians living in this world.[107] There is certainly room in the Protestant work ethic for self-control. Asceticism is widely practiced in Puritanism. Puritans in particular take the concept of divine calling very seriously, as important as the divine commandment to glorify God.[108] Through the fruits of one's labor, one proves the state of divine grace. Wealth itself, as the fruit of one's labor, is not bad ethically, though it is a temptation for sinful enjoyment. Wealth is bad only when people live for its accumulation without love. Weber argues that the attainment of wealth, for Puritans, can be seen as "a sign of God's blessing," and

104. Weber, *The Protestant Ethic and Spirit of Capitalism*, 62.

105. Weber, *The Protestant Ethic and Spirit of Capitalism*, 68.

106. Weber, *The Protestant Ethic and Spirit of Capitalism*, 68.

107. Weber, *The Protestant Ethic and Spirit of Capitalism*, 74-75.

108. Weber, *The Protestant Ethic and Spirit of Capitalism*, 106.

working hard is the highest means to asceticism and a proof of "genuine faith."[109] The function of worldly asceticism in Puritanism is the leverage to balance the gain of secular wealth and religious enthusiasm. Weber asserts that *religious motives* may carry over into economic virtues even when the religious roots have died out. The ethic of Protestantism is *one* of the cultural traits, not *the* cause, of capitalism. It starts from the otherworldly ascetic religiosity to become inner worldly asceticism, and finally to be the *spirit* of modern capitalism. The big difference between Puritans and modernists, Weber argues, is that the former "wanted to work in a calling," but the latter "are forced to do so."[110]

Not many scholars do a better job than Weber of displaying the substantive and functional dimensions of religious spirituality as a motivation to work. These two dimensions of religion, believed and practiced by churches, have powerfully shaped Christian spirituality, and fundamentally provided a *spirit* to work, and to shape human history.

Christian Understandings of Integration of Spirituality with Work

A Call for Universal Discipline of Christian Workplace Spirituality

The Protestant ethic of modern capitalism has now shifted to what Paul Stevens calls secular humanism.[111] In Stevens' view, modern capitalism has nothing to do with the spirit of the Protestant work ethic. This spirit in the postmodern workplace is quenched and replaced by self-interest as the primary motivation for economic activities.[112] One of the worst things Stevens finds is that Christians and other people of faith are living disconnected lives, that is "God on

109. Weber, *The Protestant Ethic and Spirit of Capitalism*, 116.

110. Weber, *The Protestant Ethic and Spirit of Capitalism*, 123.

111. Paul Stevens, *Playing Heaven: Rediscovering Our Purpose as Participants in the Mission of God* (Vancouver: Regent College Publishing, 2006), 74.

112. Stevens, *Playing Heaven*, 75.

Sunday, Mammon on Monday."[113] Nowadays, more people are beginning to pay attention to this huge "vacuum" in their souls and wish to fill the gap.[114] In this section, I will review two thinkers: Stevens, an evangelical, and Elizabeth Dreyer, a Catholic. The call, which Stevens' terms "respiritualization," is not a call to return to religion. Its aim is for a spirituality without a historic faith. Despite that, the language used in the respiritualized movement, Stevens finds, is like a return to the Christian faith.[115] If bearing in mind a need for spirituality, as Stevens suggests, we can bring a biblical spirituality to entrepreneurship.

Stevens outlines a "Judaeo-Christian theology of Entrepreneurship," based on biblical doctrine, to incorporate a Christian spirituality into the paradigm of the "New Business Spirituality" of the twenty-first century.[116] He believes that there is a need to invite to recover the great biblical truths, which have inspired both Jews and Christians. The center of Christian spirituality for Stevens, is "a way of life for disciples of Christ." A Christian spirituality finds its root in its tradition, including: Trinitarian spirituality, the word of God, communion with the Triune God, a lived experience of God's immanent presence, a union with God in a creative way, fasting and prayer, and keeping the sabbath.[117] Christian spirituality helps us not only live a "balanced life," but rather a *disciplined* life in a mixed world.

Catholic thinker Dreyer also opposes the bifurcation of sacred and secular spirituality in the workplace, because of the sanctity of divine creativity in the whole of creation. Dreyer

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113. Stevens, *Playing Heaven*, 75.

114. Stevens, *Playing Heaven*, 77.

115. He gives some examples of words like: caring, love, spiritual, the human spirit, inner resources, inner wisdom, soul, search for a sense of life purpose, the need for transcendence, spiritual values, disciplines, etc. Cf. Stevens, *Playing Heaven*, 76.

116. Stevens's proposal is based on John Renesch's *New Traditions in Business: Spirit and Leadership in the Twenty-First Century*, ed. John Renesch (San Francisco: Berrett-Koehler Publishers, 1992). In this book, Renesch and other leading thinkers provide a new business model for the future of business. Cf. Stevens, *Playing Heaven*, 75.

117. Stevens, *Playing Heaven*, 56-57, 63-65.

proposes a "sacramental imagination" in our daily situation, including the workplace, so that people see the "finite and relative things as media of the divine."[118] Seeing through this visible media of the divine, we grasp the reality behind it and know how to respond to it. She advises her readers to nurture the sacramental imaginative powers and notice the divine presence. Thus, work, whether uplifting or boring, for Dreyer, can still be an "integral part of one's journey toward holiness."[119] All parts of life, including our occupations, work together to make us holy through Christ's suffering. Discipline appears in Dreyer's spirituality as well. Dreyer explains that discipline:

> keeps one focused on what is present *now*. It involves paying reverent attention to the person or the task at hand and doing the job right. Gradually we are learning that to be a good plumber, truck driver, nurse, or janitor is the way to be a good Christian. The heart of Christian spirituality is wherever we are in the world, not in the church building. The incarnation is the theological bedrock upon which to build such a spirituality of work. Christian spirituality is always enfleshed in the totality of our daily existence.[120]

A Christian workplace spirituality embraces every part of life and takes the example of Christ to be our revelation of how work ought to function in life. Workplace spirituality can include our giftedness, satisfaction, fulfillment, and contributions, as well as our suffering, limitations, frustrations, and even failure. The goal of our lives is holiness and final union with God. Sacramental imagination inspires Christians to see the true meaning of work behind the outer layer of performance.[121] With Christian spirituality, for thinkers like Stevens or Dreyer, it is impossible to differentiate between otherworldly and this worldly. It is not possible for them to draw a line between what is a quest for transcendence and what is a quest for immanence. It is also not possible to tell the character of the human spirit without knowing the teachings of

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118. Elizabeth A. Dreyer, *Earth Crammed with Heaven: a Spirituality of Everyday Life* (Mahwah, NJ.: Paulist Press, 1994), 81.

119. Dreyer, *Earth Crammed with Heaven*, 85-86.

120. Dreyer, *Earth Crammed with Heaven*, 93. Italics hers.

121. Dreyer, *Earth Crammed with Heaven*, 96-97.

Christian doctrine or practice of ritual. What is possible for the Dalai Lama in separating religion from spirituality, is not applicable and is unthinkable for these Christian thinkers. For them, the Christian faith and (workplace) spirituality coexist and are united as one.

Faith/religion and spirituality are from the same source, which is the Triune God; and are from one guidance, which is discipline through God's revelation; and have same result, which is for holiness and union with God. Workplace spirituality, as a major part of this worldly journey, participates in its transcendence and incarnation, and in the totality of this existence and beyond.

Christian Integration of Faith and Work in the Context of Confucianism

Christian living in a multi-cultural background, like Confucianism, may have more things to consider than the universal call of Christian spirituality. This project applies Christian workplace spirituality especially to people from a Confucian background. I will review literature related to Confucianism and its contemporary application in workplace spirituality, in order to better understand Confucian spirituality, its benefit and challenge for Chinese Christians and to be able to respond to it from a Christian world view.

Summary of Spirituality of Confucianism

According to Chinese scholars of philosophy, like Wing-tsit Chan, or Edward T. Ch'ien, the entire history of Chinese philosophy can be characterized in one word, *humanism*.[122] Ch'ien distinguishes Chinese *humanism* from western humanism. He calls Chinese humanism "intrinsic humanism," by which he means that the cosmos, in Chinese culture, was not made by a creator, but was "self-created and self-creating." The highest morality of the cosmos itself is "inborn" (生, *sheng*).[123] The cosmos, or nature, which human beings are part of, gives and maintains life. The holiness or providence, Ch'ien explains, of the cosmos is intrinsic and innate. Therefore, human

122. Wing-tsit Chan, *A Source Book in Chinese Philosophy* (NJ.: Princeton University Press, 1969), 3. Edward T. Ch'ien, *Zhong guo si xiang shi jiang yi* [中國思想史講義, *Lectures on the History of Chinese Thoughts*, my translation] (Taipei: National Taiwan University Press, 2013), 19.

123. Ch'ien, *Zhong guo si xiang shi jiang yi*, 42.

beings are intrinsically good and holy as they are one with the ultimate Reality.[124] In their ancient thought, Chinese do not hold the concept of "original sin" as is present in Christianity. The notion of "evil,' for them, is a "deviation" or "corruption," but not in a sense of *a priori*.[125] The problem of evil can be corrected by *li yue* (禮樂, propriety and music, or rituals).

Another Chinese scholar, Yingshih Yu, points out that the role and function of *li yue* (rituals) in ancient times is like religion in western culture in terms of Weber's comparative religion.[126] The role of *li yue*, before Confucius, during the Three Dynasties (2183-1111 B.C.), is like religion. It is the Way of Heaven (天道, *tian tao*), through the practice of sacrifice ritual, or witchcraft, by which human beings retain blessings from Heaven. Gradually, by the time of Confucius' *Chou* dynasty (551- 479 B.C.), the emphasis of *li yue* moves heavily towards the good behavior of human beings. It is then that the Way of Man (人道, *jen tao*) arises. The center of the Way of Man is the formation of human virtue. Yu adopts Max Weber's theory and sees Confucius' role coming to a historic turning point. Confucius does not abandon his tradition. Rather, Confucius gives a completely new interpretation to the meaning of *li yue* through his own unique philosophical insight. According to sages earlier than Confucius, *de* (德, character, virtue) is the way that human beings keep the Way of Heaven correctly, and then connect it to the Way of Man legitimately. *De* (virtue) is an order, a moral life, by which human beings successfully keep the Mandate of Heaven (天命, *tian ming*) and bring peace or prosperity to themselves. If a man, for example, a king, loses his *de*, then this king loses the Mandate of Heaven, and ultimately his kingship. The notion of the Mandate of Heaven in Confucian's time is like calling or the will

124. Ch'ien, *Zhong guo si xiang shi jiang yi*, 40-41.

125. Ch'ien, *Zhong guo si xiang shi jiang yi*, 47.

126. Yingshih Yu (余英時), *Lun tian ren zhi ji: Zhong guo gu dai si xiang qi yuan shi tan* [論天人之際：中國古代思想起源試探, On Heaven and Man: Towards the Origin of Ancient Chinese Thoughts, my translation] (Taipei: Linking Publishing, 2014), 90.

of God in Christianity. Tension and anxiety exist within human beings since they have no assurance of whether the Mandate of Heaven is successfully held or not. The way to prove it is through endless effort to make their *de* visible to Heaven and to fellow humans. They must continually examine themselves and practice *li yue* properly. It is not only to please Heaven through legitimate rituals, but also to follow the ethical order in this worldly life, which is expressed through socially and politically hierarchical rituals.

Yu comments that Confucius' life is an endless quest for the true meaning and right practice of *li yue*. He is seeking the ultimate harmony between the rituals and the reality of life. The answer for his quest is understood by the word *jen* (仁, humanity). Yu holds Confucius' *jen* as his "Axial breakthrough" in ancient Chinese history.[127] The breakthrough is a transcendence by which Confucius is turning away from the Way of Heaven (religious sacredness) towards the Way of Man (ethical humanism). At the same time, he understands the sacredness of the Way of Heaven intrinsically co-exists with the Way of Man. *Jen* (humanity, benevolence) and *de* (virtue) is the expression of the Mandate of Heaven, and is to connect the Way (道, *Tao*) of Heaven and the Way of Man together. For Confucianism, the *Tao* (Way) of Heaven co-exists with the *Tao* (Way) of Man. Simply speaking, the *Tao* of Heaven is innate and able to be sought by and through the *Tao* of Man. Thus, Yu calls this an *inward transcendence*, which is totally different from the Platonic outward transcendence.[128] Accordingly, the source of morality and value is "moved" by Confucius from Heaven down to the human's inner life, his heart. The nature of *li yue* is not heavenly, but is human, that is *jen*, inside the human heart. This is the first time in

127. Yu credits the influence of Karl Jaspers' theory in Jaspers' book, *The Origin and Goal of History*. Jaspers holds that there is an axial breakthrough happening around the first millennium B.C. within four ancient civilizations: Greek, Hebrew, Indian, and Chinese. Confucius is representative of that breakthrough in China. Yu, *Lun tian ren zhi ji*, 1-2.

128. Yu, *Lun tian ren zhi ji*, 219-229.

Chinese history that humanity is lifted up by Confucius to a level as high as divine sacredness. Being good is doing good and doing good is being *the Good*.

Practicing *jen* and *li yue*, one becomes a real human being. The way to follow the Mandate of Heaven is by following the innate calling of *jen* and *de*. This is the foundation of the spirituality of Confucianism. Since the religious mystical dimension has been transcended by virtuous endeavours, spirituality then mainly focuses on the ethical practice of "rituals" in all situations to successfully cultivate *jen* and *de*. Confucius has no systematic definitions of *jen*, even at the core of his doctrine. The lack of definition is absolutely not an accident. In his 105 uses in the *Analects*, *jen* is an enigma.[129] He wants people to understand its context. Ch'ien interprets *jen* in English as a *moral excellence*, not only a particular virtue.[130] In the *Analects*, *jen*, is a dynamic idea not a static dogma, and is stressed by putting it into practice. It is not an absolute moral axiom. It is a perfect and inclusive virtue, albeit a mystical entity.[131] However, we can start with filial piety. Confucius says: "A superior man is devoted to the fundamentals (the root). When the root is firmly established, the moral law (*Tao*) will grow. Filial piety and brotherly respect are the root of humanity (*jen*)."[132] From there, its further expression can be followed by *chung* (忠, loyalty, trustworthiness) and *shu* (恕, altruism, consideration). One of his main disciples Tzu-kung asks: "is there one word which can serve as the guiding principle for conduct throughout life?" "Confucius said, 'It is the word altruism (恕, *shu*). Do not do to others what you do not want them to do to you."[133] *Jen*, as the summit of morality, will direct people to regard and consider others as one's ultimate concern. *Chung* mainly is focused inwardly on

129. Ch'ien, *Zhong guo si xiang shi jiang yi*, 63-64.

130. Ch'ien, *Zhong guo si xiang shi jiang yi*, 64-66.

131. Ch'ien, *Zhong guo si xiang shi jiang yi*, 63, 66.

132. *Analects*, 1:2, trans. Wing-tsit Chan, *A Source Book in Chinese Philosophy*, 20.

133. *Analects*, 15:23, trans. Wing-tsit Chan, *A Source Book in Chinese Philosophy*, 44.

oneself through truthfulness. Ch'ien differentiates these two by defining *chung* as "self-focused," and "self-regarding," whereas *shu* is "other-directed and other regarding."[134] When people put *jen* into practice through rituals, they cultivate relatively right attributes, like, courtesy, caution, daring, and straightforwardness. Without proper definition by rituals, these attributes may turn into laboriousness, timidity, turbulence, and rudeness.[135]

We may conclude that the spirituality of Confucianism is centered on *jen* (humanity) as a foundation from which an axial breakthrough is made to lead to an *inward transcendence*. The transcendence is descending from the Way of Heaven down to the Way of Man, and then is there ascending again upward back to the Way of Heaven to achieve union and harmony. Spirituality in this context is an orientation of humanism. Human beings locate its transcendental sacredness in terms of ethical practice in earthly cultural, economic, or political rituals.

Confucian Virtues in the Workplace Spirituality

Can people take Confucian spirituality to the workplace? What would it look like? Is it possible that the Confucian ethic be *a* or *the* spirit of Eastern capitalism? People like American scholar Daryl Koehn and Japanese industrialist, Shibusawa Eiichi say "yes" to these questions.

Koehn traces the influence of Confucian ethics to economic development in China.[136] To Koehn, trustworthiness (信, *hsin*, or faithfulness)[137] plays a central role in Confucian ethics. In Confucian ethics, the self-refinement (her translation of *jen*) the summit of morality, depends upon establishing mutual trust. In the human hierarchy, when trust exists between the higher and

134. Ch'ien, *Zhong guo si xiang shi jiang yi*, 70.

135. Ch'ien, *Zhong guo si xiang shi jiang yi*, 71-72. Cf. *Analects*, 8:2.

136. Daryl Koehn, "Confucian Trustworthiness and the Practice of Business in China," *Religious Perspectives on Business Ethics*, ed. Thomas O'Brien and Scott Paeth (Lanham, Maryland: The Rowman & Littlefield Publishers, 2007), 217-236.

137. Koehn, "Confucian Trustworthiness and the Practice of Business in China," 217. Confucius lists culture, moral conduct, doing one's best, and being trustworthy (文, *wen*; 行, *hisng*； 忠, *chung*; 信, *hsin*) as four headings of his own teaching. Cf. *Analects*, 7:24.

lower level, people work well and in harmony.[138] For example, people work harder for their superior and do not feel ill-used in a climate of trust. After gaining trust from his lord, a subject may offer the lord advice about an unwise action or decision. The virtue of trust allows people to look beyond their self-interest and to seek the spiritual and material welfare of all people. For Confucius, trust cannot be based on conformity to rules without judgement from learning. Koehn recognizes that, like the Japanese, "the Chinese historically have been loath to rely upon contracts." She believes that "the Confucian emphasis on trustworthiness makes reliance on contracts less attractive for several reasons."[139] What they rely on is connections or *guanxi* (關係, personal relation). However, a trustworthy person will not only focus on one's own family's need, but will willingly associate with anyone who is eager to learn or do things rightly or well. Koehn also sees, in Confucius' teachings, that an emphasis on the value of trustworthiness is necessary to be a good leader. Over their long history, the ethics of Confucian leadership have continually undergirded the Chinese people to evaluate and critique a tyrannical ruler or leader. Some of Koehn's analysis on the theory of leadership illustrates the application of Confucian ethics to the context of business and politics. She understands that Confucian ethics favours ethical leadership. An "ethical" leader is not equivalent to "rigidly principled," for he knows he should never do unto others what one would not have others do to oneself.[140]

138. Cf. *Analects*, 19:9.

139. Koehn, "Confucian Trustworthiness and the Practice of Business in China," 222. The reasons she provides include: (1) The contract thus contributes to an atmosphere of distrust; (2) Reliance on a contract can prevent people from focusing on the larger picture and from being as mindful as they should be.

140. *Analects*, 15:23.

In her recent article, Koehn argues the relevance of Confucian ethics to business.[141] She contends that there are five major differences between Confucian and Aristotelian virtue ethics. We will only focus on the Confucian ethics she analyzes in this section.

(a) The Confucian way of right living consists of walking in the Way (*tao*). The walking in *tao*, Koehn depicts, "equates to performing actions that harmonize the individual and the community."[142] Confucius believes a harmonious community, like a workplace, can be created by a virtuous individual's exemplary action. Confucius is optimistic about the possibility of harmonious corporate communities. Corporations can be seen as large families where people expect to experience harmonious culture, much as they would expect to see it in families.

(b) In Confucian thought, a corporation can legitimately be theorized as a large family, rather than a nuclear one. Members of the corporation will be treated like family members and encouraged in self-refinement for the sake of virtue. Koehn argues that the workplace, for Confucius, functions as a *nursery of virtue*. She observes that even some Chinese CEOs are viewed by employees as parent figures who look after their employee's welfare, including their spiritual development.[143]

(c) Rituals (*li yue*) play central roles in Confucian ethics, each with multiple meanings. As Koehn suggests, it can be "a way of encouraging self-discipline and creating shared

141. Daryl Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" *Journal of Business Ethics* 165, no. 2 (August 2020): 205-219, https://doi.org/10.1007/s10551-019-04303-8 (accessed November 16, 2020).

142. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 207. The English word *tao* (way) is transcribed sometimes by alternative spelling *dao*. Koehn adopts *dao* in her usage. This paper uses the traditional romanization spelling, which is *tao*.

143. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 208-209.

values."[144] The role of rituals in today's workplace can function as they did in ancient times for "inculcating virtue and engendering harmony."[145]

(d) *Wu Wei* (無為) leadership is necessary to establish a thriving business.[146] Her understanding of a "*Wu Wei* leadership" is a true ruler who governs his subjects "by action through inaction." This is a central idea in Confucianism. Simply speaking, it is by virtue of the ruler's example that one's subjects are inspired to act better themselves.[147]

(e) Confucian ethical thought is pragmatic about human situations, providing guidance on the way to live, not to follow, the universal laws. It is a dynamic and here-and-now response to a specific situation under the wisdom of *jen*. He holds that human conditions are changing and variable. We learn the virtue ethics "only in, by, and through acting."[148]

Some characteristics of Confucian ethics as outlined by Koehn provides a picture of the *spirit* of Eastern capitalism with which we see the fastest economic development in the past decades in East Asian countries. The author of *Rongo to soroban*[149] provides us another example of his integration of faith and work in the context of Japanese Confucianism. Shibusawa Eiichi

144. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 216.

145. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 218.

146. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 218.

147. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 212.

148. Koehn, "How Would Confucian Value Ethics for Business Differ from Aristotelian Virtue Ethics?" 217.

149. Shibusawa Eiichi (澀澤榮一), *Lun yu yu suan pan* [論語與算盤, *Rongo to soroban*], Chinese trans. Chen sing hui (陳心慧) (Taipei, Taiwan: Book Republic Publishing, 2019). The citation of Shibusawa in this thesis is translated from its Chinese translation to English by me.

(1840-1931), a financier and industrialist,[150] is called the "Father of Japanese Capitalism." In addition to his exceptional contribution to the modernization of Japanese economy, he laid down a moral foundation for business by strongly promoting Confucian ethical principles in business practice, a proposal of "unity of morality and economy."[151]

In his day, the attitude of "revere officials and despise the people" was common in Japanese society.[152] This attitude, for him, profoundly impeded Japanese business and prosperity. He strongly advocated Confucianism as a way to renew moral guidance, along with economic rationality, and to defend civilian business interests. Modern business enterprises, to Shibusawa, are a means to practice Confucian ethics for the common good. Shibusawa says, "To me, as long as we follow the *Analects*, we will profit from business."[153] He continues: "Without the morality of *jen* and justice, profit will not last long."[154] He actively fed himself with Confucian teachings for the growth of his virtues, for example, wealth, hospitality, frugality, loyalty, discipline, self-control, and endurance. Business activities are, in Koehn's words, a *nursery of virtue* where Shibusawa cultivates self-refinement, not for his personal interest, but for the common good of Japanese society. Economic rationality is another way of practicing Confucian ritual, which leads people from a Way of Man to ascend upward to the Way of Heaven. The *Analects* is his "business Bible."[155]

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150. More introduction to the life of Shibusawa Eiichi can be found by John Sagers, "Shibusawa Eiichi and the Merger of Confucianism and Capitalism in Modern Japan," *Asian Studies* no.19:3 (2014): 30-35. https://www.asianstudies.org/wp-content/uploads/shibusawa-eiichi-and-the-merger-of-confucianism-and-capitalism-in-modern-japan.pdf (accessed November 22, 2020).

151. John Sagers, "Shibusawa Eiichi, Dai Ichi Bank, and the Spirit of Japanese Capitalism, 1860-1930*." Shashi: The Journal of Japanese Business and Company History* no. 3.1 (2014): 2-12. https://DOI 10.5195/shashi.2014.24 (accessed November 24, 2020).

152. Sagers, "Shibusawa Eiichi," 2-12.

153. Shibusawa Eiichi, *Rongo to soroban*, 27.

154. Shibusawa Eiichi, *Rongo to soroban*, 104.

155. Shibusawa Eiichi, *Rongo to soroban*, 209.

To Shibusawa, Confucianism embodies Japanese ethics and the spirit of capitalism. People like him successfully integrate their faith with their work and business. Confucian doctrine, for them, is the source of workplace spirituality by which people bring their whole brain and soul to the workplace.

Conclusion

Chinese Christians have their particular opportunities and challenges to integrate faith and work in the context of Confucianism. Some examples are included below.

Similarities

Christianity and Confucianism emphasize the importance of virtue and moral value. The virtue *jen* (humanity) in Confucianism and *agapē* (love) in Christian teachings are the summit of the virtues. *Chung* (loyalty and trustworthiness) is close to Christian faithfulness, and *shu* (altruism, consideration) is not far from Christian forgiveness or loving one's neighbour. Confucian *de* (virtue) is similar to *areté* in 1 Peter 2:9. As Barnes claims, the universal aspiration for harmony and the common good can be found in all societies Chinese Christians, through the commonality of virtues, can find common ground with their Confucianist colleagues.[156]

The concept of the workplace as a *nursery of virtue* in Confucianism is also compatible with Christians' accepting the workplace as the primary location "for spiritual formation." The meaning of work, therefore, is not only for personal fulfillment or for earning a living. For Confucianists, like Shibusawa, work is for self-refinement and moral excellence, while for many Protestants, work is in response to the divine calling. At a corporate level, work is for the common good of all society in both traditions. The goal of nurturing virtues through work can be the common ground, for both traditions, to strive for their individual spiritual formation in the workplace.

156. Barnes, *Redeeming Capitalism*, 118.

In Confucianism, the workplace is a harmonious community, a large family, where people practice humanity, altruism, or trustworthiness. Teachings like, "Love your neighbour as yourself," or "live at peace with everyone,"[157] direct Christians to emphasize love and peace among their colleagues in the workplace. Both traditions provide a spiritual paradigm for a harmonious workplace.

Differences

Despite the similarities, Chinese Christians need to know the significant differences between the two traditions. The nature of humanistic virtues in Confucianism is different from that of the divine virtues in Christianity. The human heart is the source for morality in Confucianism, whereas virtue is not a human endeavour, but grace from God in Christianity. Spiritual formation in the workplace for Christians is never achieved by self-refinement for attaining virtues. Virtue, in Christian understanding, contains vertical and horizontal dimensions towards God and fellow human beings, whereas in Confucianism, it is people who look inward for transcendence; a self-centered, or self-created accomplishment. The language used in both traditions may look similar, but the content, direction, and philosophical foundations differ.

Salvation for Christians is through the redemption of Christ by human obedience to the sovereignty of the Holy Spirit. Whereas no redemption is needed in Confucianism. For the latter, the cosmos maintains life on its own and people are intrinsically good. A humanistic approach to resolve the problem of evil through self-refinement in Confucianism, or through divine salvation to redeem one from sin in Christianity, are fundamentally different traditions.

The approaches of integration of faith and work are also not the same for the two traditions. Confucianism expects people to live out their innate authentic nature. The teachings of Confucius give them exemplary actions for ethical guidance. However, work for Christians is meant to participate in God's creation through their responsible and responsive reaction to the

157. The two passages are Mark 12:31 and Romans 12:18, respectively.

divine calling. Christian's God-centered worldview may collapse under the self-centered moral values of Confucian humanism. Chinese Christians may have more challenges than opportunities to bridge the gap between Sunday and Monday in a multi-faith society.

In this chapter, I examined the debate on separation of workplace spirituality from faith/religion. I argued that faith/religion should be integrated into the workplace. Faith/religion is essential for Christians, and for many people of different religions as well. I also surveyed the rise of western capitalism which was seen by Max Weber as a result of the integration of faith/religion and work that appeared in certain Protestant sects in the nineteenth century. Also, contemporary Asian capitalism may be seen as another example of the integration of Confucian doctrine and work. Integration of faith/religion and work may bring significant contribution and meaning to the individual, organization, and society.

In the next chapter, I will introduce people, through my project design, to the field of the integration of faith and work. They might have already started this journey of closing the gap between Sunday and Monday on their own, or they might have never thought about the possibility of doing it before, or they might be in the process of doing it and looking for a better expression of it. Several steps in the thesis-project will reveal where they each are in their journey. It is also a challenge and opportunity for me to walk with people along the path of bridging the gap in this unchartered territory.

CHAPTER FOUR

PROJECT DESIGN

Introduction

The hypothesis of this thesis-project is that a spirituality-centered curriculum of workplace theology is needed to equip Chinese Christians to integrate faith and work. A comprehensive curriculum to cover all Miller's four dimensions of integration will be far beyond the scope of this project.[1] Therefore, I focused on spirituality as a practical approach to fit within the scope of this thesis-project. In chapter one, I argued that a spirituality-centered curriculum will provide a better model for redeeming workplace spirituality than if people have no cohesive or comprehensive plan to incorporate their faith and work. For this thesis-project I conducted surveys before and after workshops, to determine if a spirituality-centered program on faith and work increased the participants' understanding of their faith practices in their workplace. The survey results were followed with interviews to provide both qualitative and quantitative results.

To test the hypothesis, this thesis-project developed eight steps: pre-curriculum survey, participant recruitment, implementation of workshop I, pre-test for workshop II, implementation of workshop II, post-test after workshop II, one-month prayer practice, followed by a semi-structured interview to determine if there was a shift in understanding. This chapter will provide a detailed explanation of the implementation of the project from September 2018 to November 2020 both in Vancouver, Canada, and in Taiwan. I anticipate these steps will provide insightful perspectives to the readers. I will then compare the similarities and differences of workplace spirituality between the groups in Canada and Taiwan.

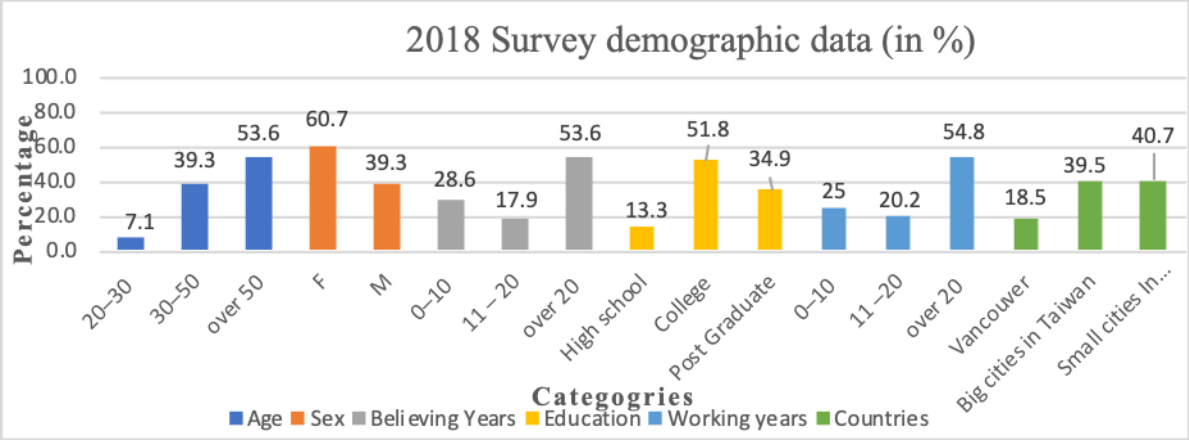
1. I have mentioned Miller's four E's type theory previously in chapter one, i.e., ethics, experience, evangelism (expression), and enrichment. See David Miller, *God at Work* (New York: Oxford University Press, 2007), 125-142.

Pre-curriculum Survey

The objective of the survey in 2018 was to help gauge the depths of integration of faith and work and get a bird's eye view of the need for workplace spirituality for the designing of the curriculum. The survey was available both in paper format and on Google Forms. Surveys were anonymous and voluntary. Participants were well-informed as to the purpose of the research project and assured of the complete confidentiality of their answers.[2]

In Canada, participants were mainly from the congregations of the Vancouver Antioch Church, the Vancouver Taiwanese Presbyterian Church, and some were students from Trinity Western University. In Taiwan, participants were attendees of workshops held by The Grace Covenant Transformation Association. Most of respondents attended workplace theology workshops in 2018 either in Vancouver or in Taiwan. Approximately 100 copies of the survey were sent to recipients and 86 surveys were returned. The return rate was 86% (n=100). The demographic information of the participants is listed below in figure 6.

Figure 6. Demographic Information of 2018 Survey Participants

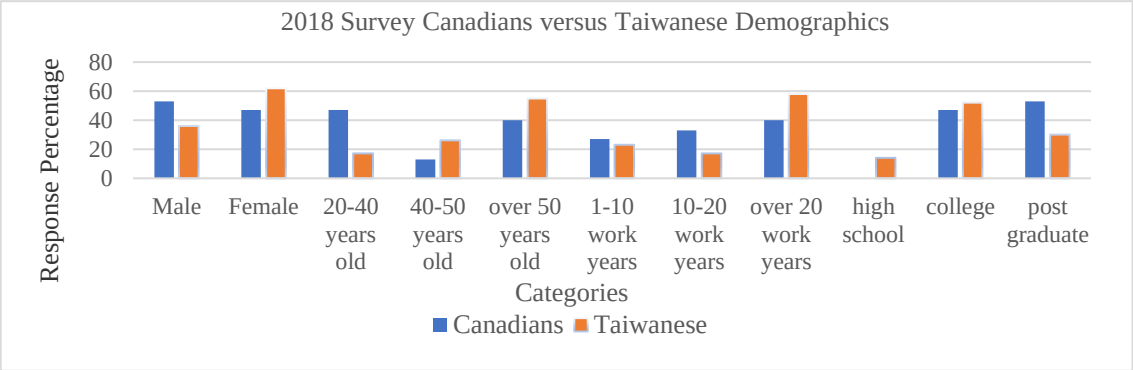


In figure 7, a comparison of demographics between Canadian and Taiwanese participants was made for readers to see their distributions (sex, age, work years, and education). The

2. Appendix A provides a copy of the survey template and accompanying letter. All forms are in Chinese only. The English translations attached are only for the readers of this thesis-project.

numbers of Canadian participants (n=15) is less than Taiwanese (n=69).[3] Most Canadian participants are younger and have more education than Taiwanese participants in this survey.

Figure 7. Canadian and Taiwanese demographics of 2018 Survey



Early Outcomes of the Survey

This pre-survey explores the state of Chinese Christians' workplace spirituality in the two countries. Of the 86 responses, 18.5% are in Canada, and 80.2% are in Taiwan. More than half of the participants are Boomers (over 50 years). Millennials (20-30 years) constitute fewer than 10%, and the rest are Generation X (30-50 years of age). Most of them have some form of post-secondary education (86.7%), and are mature Christians in terms of years identifying as believers (53.6% more than 20 years). Around 55% have been involved in formal work for more than 20 years. Respondents were asked to complete the survey before participating in the workshops. The demographic data (figure 7) was helpful in providing a general picture of the self-identification of their backgrounds.

The questions covered a range of identifiers related to workplace spirituality: (1) a need for Workplace Theology, (2) definitions of integrator and compartmentalizer, (3) attitude towards the bifurcation of sacred and secular, (4) attitude toward Confucianism and ethics, (5) choice and emotion in work, (6) self-assessment of personal spirituality, and (7) demographic information.

3. Among 86 respondents, there were two participants who did not clearly answer their living area and were not counted statistically in this chart. Presumably, the two participants are from Taiwan as strongly implied by other information provided. In all later analysis, they will be counted as Taiwanese.

All of the questions are listed in Appendix A.[4] They were designed at an early stage of this thesis-project and there is a need for further revision for future study. Certain items in the questionnaire, in particular the questions in (2), were informed by and adapted from *Christians at Work: Examining the Intersection of Calling & Career*,[5] published by Barna Group in 2018.

I expected that the survey itself would provide significant implications and outcomes that would support the value of this thesis-project. Table 1 shows a snapshot of the positive implications from six questions 1, 4-7, and 17.

Table 1. Response rates for questions 1, 4, 5, 6, 7, 17

No.	Question	Strongly Disagree or Disagree	Neutral	Agree or Strongly agree
1	Do you feel a need to have a workplace theology to help you face your work?	7.1%	2.4%	90.6%
4	Do you know how to use your current job to serve God?	37.3%	1.2%	61.6%
5	I would like to use my job to impact the world.	25.6%	7%	67.4%
6	I can see the purpose and meaning of my job.	18.6%	2.3%	79%
7	I wish to shape workplace culture and values from the Christian point of view.	3.5%	3.5%	93%
17	When you have encountered moral challenges at work, your theological knowledge is enough.	36.5%	1.2%	62.8%

The results of responses to the six questions (in table 1) reveal two initial findings, the need of a curriculum (questions 1 and 17) and the status of participants' integration of faith and work (questions 4-7). For example, Q.1 shows that 90.6% of respondents expressed a need to learn more about workplace theology. Interestingly, their background revealed that many of them

4. All respondents read the questionnaire in Chinese only. The Chinese questions were translated into English by me for the readers of this thesis-project. The nuances between the two languages may result in different responses.

5. Barna Group, *Christians at Work: Examining the Intersection of Calling & Career* (Ventura, California: Barna Group, 2018), https://www.barna.com/christiansatwork (accessed Sep. 26, 2018).

are mature Christians both in age and work experience. Yet, they still feel the need for further training. As I discussed previously, the Chinese church and theological education is not meeting the spiritual need of the workplace. Chinese have a felt need to go through a curriculum in order to be equipped to integrate their faith and work. This need should not be ignored.

Questions 4 to 7 sought to know how the participants live an integrated life of faith in the workplace. Answers to Q. 7 indicated that 93% of respondents want to influence their culture and workplace through their own Christian perspectives. However, this does not mean that they know how. Part of the challenge may be implied in their attitudes toward the notion of divine "calling."[6] More than one-fourth to one-third of them do not see meaning or calling in their work (Q. 4 and 5). And about 21% expressed that they cannot see purpose and meaning in their jobs (Q. 6). While encountering a moral issue in the workplace, around 37% have no confidence in their ability to resolve problems through their ethical knowledge (Q. 17). This information sent significant signals as to the nature of their felt needs. People not only need a curriculum, but also expect this curriculum to theologically respond to their needs in serving God efficiently by making a difference in the world, searching for meaning in their work, and guiding them to take on ethical challenges.

Limitation of the Survey

While respondents' answers were obtained before the impact of the workshops, many of them were loyal attendees of the workshops I conducted over the past few years. My workshops drew participants with certain similar characteristics, for example, mature Christians, or people with a strong desire for theological training, or with a higher educational background. The nature of the respondents predetermined the characteristics of the survey and excludes others with different characteristics. For example, people with minimal education might not have wanted to

6. I have discussed the concept of calling in chapter two. I believe there are two types of calling: the spiritual calling for all Christians, a universal calling, and the external calling, through all stations of personal life. In the survey, people determined the definition of "calling" for themselves.

participate in the workshop. And the opinions of Christians with a lower level of commitment were not reflected through the survey. This survey neither reflects the opinion nor the level of spirituality of the younger generation. It is not a mirror of the population as a whole, who are similar to the attendees in their education, older age, and professional level, but might not be interested in this kind of workshop. Also, only 18.5% of the respondents were Chinese Canadians. The sample sizes of the two groups for comparison was relatively small.

I am aware of the limitations of this study, including age, uneven numbers of participants in the two countries, lack of variety of spiritual background, and even the vagueness of questions designed in an early stage of the project. Knowing this, I have done my best to exclude or reduce the bias from my interpretation of the data. This survey only provides the opinion of a small portion of the population of Chinese Christians. It cannot collectively reflect an inclusive picture of Chinese spirituality. There is room for improvement in future studies.

Participants' Recruitment and Implementation of Workshop I

Surveys were distributed to those who indicated they might attend the one-day workshop in 2018.[7] There were eighty-five participants in three workshops in Taiwan, and forty in Vancouver. Eighty-six of the participants in the four workshops completed the survey.

The workshop participants were recruited through the ministry that I have served for many years. I have served the Vancouver Antioch Church, for more than 20 years. The pastor of Vancouver Taiwanese Presbyterian church, Rev. Dr. Ta-Li Hsieh, kindly provided the facilities in his church for the workshop. He generously recommended that his congregants gain theological and spiritual training. The first workshop was held with cooperation between the two churches.

7. There were three workshops held in Taiwan: on November 3 in Chang-Hua Christian Hospital, on November 10 in Grace Covenant Association General Meeting in Taipei, and on Nov. 13-14 in Gangshan Lutheran Church, Kaohsiung. Another workshop was held on November 24, in Vancouver at the Taiwanese Presbyterian Church. Every workshop started at 9:30 AM and went to 4:30 PM. There was a one-and-a-half-hour lunch break. The workshop in Kaohsiung was conducted on two evenings from 7:00-9:30 PM.

The Chinese Department of Trinity Western University also kindly encouraged students to join. The participants were originally from Taiwan, Hong Kong, Malaysia, or China.

Participants in Taiwan also represented the varieties of subcultural backgrounds of big and small cities, types of jobs, years of faith, and ages. Many of them regularly attended my workshops twice a year for many years held by the Taiwan Grace Covenant Association. Past events included workshops on topics such as preaching, ethics, theology, among others. Workplace theology was a new topic, introduced to the participants for the first time, as part of this thesis-project. There were one hundred and twenty-five attendees in the two countries.

This was the first time for many participants to learn about workplace theology in a systematic way. The content of the workshop contained four lessons, briefly summarized below.

Lesson 1, Biblical View on Work: A Summary of the Old and New Testaments
Lesson 2, Workplace and the Pilgrimage: Call, Vocation, and Life
Lesson 3, The Balance between Work, Life, and Faith (Towards the Spirituality of Work)
Lesson 4, Virtue in the Workplace: Is it Possible to be Virtuous in the Workplace?

In Lesson 1, I defined the meaning of workplace theology. I then compared Aristotle's philosophy on work with biblical teachings. In Lesson 2, I reviewed the teachings on vocation and calling from Michael Novak, Martine Luther, John Calvin, Miroslav Volf, and Karl Bath.[8] Then, a balanced life between *vita activa* and *vita contemplative* was introduced to them in Lesson 3.[9] Several authors were presented, for example, Eusebius of Caesarea,[10] and St Teresa of Avila, *A Life of Prayer*.[11] I emphasized a balanced spiritual life between work, devotion, and the

8. Michael Novak, *Business as a calling* (New York: The Free Press, 1996). Miroslav Volf, *Work in the Spirit: Toward a Theology of Work* (New York: Oxford University Press, 1991). Karl Bath, *Church Dogmatics: III, The Doctrine of Creation, Part Four* (Edinburgh: T. & T. Clark, 1961).

9. The concept was introduced by R. Paul Stevens in his book, *Work Matters: Lessons from Scripture* (Grand Rapids, Mich.: William B. Eerdmans, 2012). Additional ideas were found in Stevens' *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, Mich.: W.B. Eerdmans, 1999).

10. Eusebius of Caesarea's *Demonstration of Gospel*, cited by R. Paul Stevens, *Work Matters*.

11. St. Teresa of Avila, *A Life of Prayer: Faith and Passion for God Alone*, ed. James M. Houston, introduction by Clayton L. Berg (Vancouver: Regent College Publishing, 2003). Other authors' concepts

sabbath. The fourth lesson was concluded with the themes of ethics and virtues in the workplace. The works of several authors were heavily relied upon to support this lesson, including the contributions of Keller's *Every Good Endeavor*, Stevens' *Work Matters*, Barnes' *Redeeming Capitalism*, and Lindsay McMillan's *Delivering purpose and meaning*.[12] The collapse of Lehman Brothers illustrates how Christian virtues can impact capitalist society. This lesson connected audiences to the next workshop which concentrated on redeeming workplace spirituality.

Participants' Recruitment and Implementation of Workshop II

The original plan for this thesis-project was to conduct one workshop each year in four cities and three workshops in total from 2018 to 2020. The second workshop was scheduled in November 2019, and third one in May 2020. Unfortunately, the second one was postponed to the spring of 2020 because of a health issue in my family. In spring 2020, the global COVID-19 pandemic occurred and interrupted the plan again. In March 2020, all non-essential travel outside of Canada was canceled. Event gatherings were restricted. People in Canada as well as in Taiwan were discouraged from attending meetings. The workshops planned for the spring of 2020 were abruptly canceled. Due to external circumstances, if there were no workshops held in 2020, the thesis-project existence was in doubt. However, a brief opportunity arose in the summer of 2020 when the provincial government of British Columbia allowed gatherings of up to 50 people. On August 8, 2020 in Vancouver, I held a workshop. The situation in Taiwan in the summer also improved, so I was also able to host the final workshop. In order to conduct these workshops, I spent two weeks in quarantine in Taiwan before the workshops and another two weeks in

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were also introduced to the workshop, for example, Lee Hardy, *The Fabric of This World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, Mich.: W.B. Eerdmans, 1990).

12. Lindsay McMillan, *Delivering Purpose and Meaning* (Produced by Reventure Ltd, 2017). https://www.convergeinternational.com.au/docs/default-source/research/a-future-that-works---delivering-purpose-and-meaning-report.pdf?sfvrsn=f834b56e 2 (accessed October 28, 2018).

quarantine in Vancouver after I returned.[13] Under these conditions, this project was able to proceed.

After two years' study of workplace spirituality, I had developed more ideas about how to design the curriculum. I concentrated on the theme of "redeeming workplace spirituality" for the workshop. The first workshop was held in Vancouver before the provincial order prohibiting gatherings was an issue. The anxiety and fear surrounding the pandemic prevented many people from coming to the workshop in person. The one-day workshop in Vancouver had 15 people attending in person and five attending virtually through ZOOM. The numbers of attendees in Taiwan were 36 in Changhua Christian Hospital, 20 in Kaohsiung, and 30 in Taipei. In total 86 people joined in person, and there were no virtual options for the Taiwanese workshops.

There were five lessons on five topics taught in the workshops. Most of the content was drawn from chapters 2 and 3 of this paper. A brief summary of the workshop is explained here.

Lesson 5, Integration of Faith and Work
Lesson 6, Vocation and Workplace Spirituality
Lesson 7, Workplace – The Primary Location for Spiritual Formation
Lesson 8, Workplace – A Prayer Battle
Lesson 9, Participating in the Holy Trinity in the Workplace

The workshop began with a brief review of the material presented in the previous workshop in 2018. The second workshop focused on the claim that the "workplace is the primary location for spiritual formation," and on how to develop spirituality at work.

In Lesson 5, I reviewed Miller's four types of integration of faith and work. The objective was to help participants connect their experiences to different dimensions of the integration of faith and work. There were several discussion times for the groups to reflect on the issues related to the presentation. In Lesson 6, I argued the thesis, that workplace spirituality is essential for the integration of faith and work. The biblical doctrine of spirituality was adequately examined.

13. After mandatory quarantine in Taiwan, I immediately gave three workshops in Changhua Christian Hospital on September 5, Gangshan Lutheran Church in Kaohsiung on September 8 and 9, and Grace Covenant Association General Meeting in Taipei on September 12.

Luther's two governments and two types of righteousness were introduced to the attendees, and were related to Luther's teaching on vocation. Parker Palmer's advice of how to understand calling provided practical guidance to realize calling in life.[14]

Lessons 7 and 8 provided further illustrations on how to practice spiritual formation in the workplace. St. Paul's teaching demonstrated the difference between evil desires and spiritual fruit, and in *Galatians 5*, outlined the framework of spiritual formation. Timothy Keller's *Every Good Endeavour* illustrates the roots of evil desires in the workplace. In Lesson 8, Paul Stevens' *Taking Your Soul to Work* provides a spiritual map to find what and where actual sinful desires are found in the workplace and how to fight the battle to grow spiritual fruits. Dove Jang's study on Evagrius of Ponticus is a tool to fight against fatal sins through his unique teaching on prayer. I utilized Jang and Evagrius' teachings on prayer to develop a one-month prayer program to re-enforce the power of prayer for spiritual formation in the workplace. Lesson 9 concluded the workshop by reviewing the teaching of virtues from St. Gregory of Nyssa. Barnes' argument on virtues was again mentioned to support the argument that virtues matter in the post-modern workplace. The missional dimension of Christian virtues proposed by these two writers reminds us of the function of virtue as an antidote to the spiritual malaise of today's workplace.

Study Design of Pre- and Post-Workshop Survey

In 2020, I conducted another two-in-one survey to test the development of participants' thoughts and attitudes toward workplace spirituality before and after the workshop. This survey is a novel one, different from the 2018 survey. The 2018 survey was an exploratory one, and only done once. This new design in 2020 was to test the same participants twice to see if the results of the tests deliver any significant difference before and after the workshop.

Before beginning, I distributed a pre-survey to people who registered to attend workshop II. The topic of the survey was "Redeeming Workplace Spirituality." The survey focused on

14. Parker Palmer, *Let Your Life Speak: Listening for the Voice of Vocation* (New York: John Wiley & Sons, 2000).

measuring the workshop's influence on people's understanding and commitment to the integration of faith and work through their spiritual formation.[15] The survey was given three days before the workshop. A post-test was given to attendees and answered immediately after the workshop finished and returned to me together with the pre-test survey before the participants left. All the attendees answered the survey anonymously and voluntarily.

The questions in the two surveys were designed in a parallel style, slightly different in nuance of language. All contained 10 questions about participants' attitudes on workplace spirituality, and five demographic questions. I was inspired by the model of "Faith at Work," proposed by Lynn et al. to measure "religious substance" in spirituality.[16] My model measured the trends of spiritual belief and practice connected with work through respondents' self-evaluation, before and after the workshop.

Respondents were given 10 points from 1 to 10, from the lowest to the highest, to identify their status on the first eight questions. Question 9 is multiple choice and Question 10 is qualitative. The different wording in the second survey is to reduce the effect of memory recall from the first survey. I intended to lower the bias of interpretation of the overall data. But the similar expression of the concept makes it possible for me to trace the development of thought before and after the workshop. The second survey had an open question for writing comments about the workshop. The quantitative outcome of the two surveys will be discussed further in chapter five.

15. Appendix B provides a copy of the template used for the two surveys and accompanying letter. The original forms were in Chinese and were translated into English for the readers of this thesis-project.

16. Lynn et al., "Faith at Work," 2009. By religious substance in spirituality, they measured five spiritual dimensions, which are relationship, meaning, community, holiness, and giving.

One-Month Prayer Practice

To adapt to the limitation of developing the project during my family member's health situation and the impact of global pandemic, I added a one-month prayer practice to deepen participants involvement in spiritual practices.[17] The prayer program greatly enriched the experiences of participants when they took all they learned from the workshop into a daily practice for four weeks. The outcome of the prayer practice will be elaborated in chapter five.

Prayer Practice Design

Participants in each of the workshops were encouraged to join in the one-month prayer practice. It was their opportunity to battle against 'thistle and thorn,' or evil desires that appeared in their workplace. They learned its importance in Lesson 7. Stevens' *Taking Your Soul to Work* is a guidebook referring to the concrete meaning of nine "soul-sapping struggles" and nine "life-giving resources for workplace spirituality." There are four steps to the daily prayer. 1, Pray the "Jesus Prayer" during work. They can say the prayer whenever and wherever they like. They were encouraged to say it one to more than one hundred times a day if they like. By repeating this simple and powerful prayer, people can keep their heart and mind clean and their soul alert at work. 2, Pray and chant the Psalmody that I assigned for each day. Each chapter of Psalms was chosen by its main theme which most closely matched the theme assigned in step three to pray each day. They were taught how to do it and practiced in the workshop. Each Psalm will be chanted with a melody created on their own in a simple and plain tone. Each Psalm will be chanted three times in each practice with one to three-minute intervals for silent contemplation. During the silence, they are encouraged to contemplate the Presence of God and the Words they have just chanted. After four weeks of practicing their chanting, it is anticipated that the participants have built up a sensible and sensitive interaction with the Word of God through the texts of Psalmody. The Word will be hidden in their hearts and keep their spirits alert. After this

17. See the prayer schedule and content in Appendix C.

module, the participants are encouraged to start their own chanting practice daily from Psalms chapter one to the end of the book and to repeat it again and again as a lifelong practice. Each Psalm was chosen to correspond with the theme of either a struggle or a life-giving resource, or both, that the participants will pray in the next step. 3, Pray about the specific struggle and life-giving resource I set for each day. 'Prayer with tearful repentance' is an initial step to start their prayers. Evagrian prayer, mentioned previously in chapter two, is the method and concept to practice. Discerning one's thought, and "talking back" to the devil's suggestions, for example, are the key points to win the battle through prayer. The nine "soul-sapping struggles" and nine "life-giving resources" will be an index to examine both their souls and minds at this stage. 4, Write down their reflection in a journal each day.

The practice lasts five days a week for four weeks. The purpose of the practice was to identify the nine struggles and cultivate the nine spiritual fruits through the three prayers daily in the workplace. This was a new way that was introduced to integrate faith and work.

Interview

Sixteen people voluntarily participated in the one-month prayer practice. Six people either dropped out of the program or refused my request for an interview. Ten of the participants finished the practice completely or partially and willingly participated in a semi-structured interview.[18] Participants included female and male, and residents both in Canada and in Taiwan. Their responses to the practice were positive. They also provided specific constructive feedback for the improvement of this thesis-project. The purpose of the interview was to provide in-depth knowledge and understanding of the growth and challenges participants experienced through this practice period. The outcome of these interviews is detailed in chapter five.

18. See the interview questions in Appendix D. The original forms were in Chinese and were translated into English for the readers of this thesis-project.

Conclusion

The first three chapters of this thesis-project demonstrated the theological and theoretical foundations which provided the "raw material" for the design and application of the actual project detailed in chapter four. The core of this project itself included three parts: two workshops, one-month prayer practice at work, and three quantitative and one qualitative measurement. The implementation of this project, as described in this chapter, led me to investigate the unchartered area of people's workplace spirituality. Through surveys and interviews, I was shown into many people's hearts. Their harvests of spiritual fruits, their struggles, challenges, or frustrations in their workplaces, and their faith and hope in Christ; all were honestly shared with me. As their pastor or friend, I not only initiated a spiritually beneficial program for them, but also walked with them on their spiritual journey. This has been a great honor for me as a minister to be trusted by people through their participation in this project.

This thesis-project is a pilot study exploring an unknown field of inquiry. I would expect more studies in this field to be developed in the future to surpass and revise this one. Nevertheless, the surveys themselves provided many significant implications and outcomes that drew my attention to the value of this thesis-project. I will outline more outcomes of quantitative and qualitative analysis in the chapter five.

CHAPTER FIVE

OUTCOME AND CONCLUSION

Introduction

In this chapter, I will present the results from two quantitative and one qualitative analyses and will conclude with the implications for future ministry. These results will verify the thesis I have argued in this thesis-project.

Outcome of the Survey in 2018

In chapter four, I outlined some initial findings from questions in the 2018 survey. In this chapter, I will analyze results from other questions that will provide additional significant meaning for this thesis-project.

Method

To gain a general view from the respondents, I explored their "spiritual character," by which I mean their high or low intentionality toward the integration of faith and work. Their attitudes are defined by questions 4, 5, 6, and 7 through which I categorize them as either Integrators or Compartmentalizers.[1] I adopted these terms from Barna Group.[2]

Question 4: Do you know how to use your current job to serve God?
Question 5: I would like to use my job to impact the world.
Question 6: I can see the purpose and meaning of my job.

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1. All answers to the four questions have the same choices: (1) Strongly disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly Agree.

2. Barna Group, *Christians at Work*, https://www.barna.com/christiansatwork (accessed Sep. 26, 2018), 48-49. In their analysis, the respondents were divided into three groups. According to the survey, "Christians who agree strongly" with these attitudes are referred to by Barna as Integrators of faith and work. "At the opposite end of the spectrum are Compartmentalizers, who express a low level agreement with these mindset. In the middle are Onlookers, with whom these ideas moderately resonate." (48) I translated their questions into Chinese. I ignored the middle category of "Onlookers" because my 86 samples were far fewer than Barna's 1,459 participants. My samples were divided into two different groups only: Integrators and Compartmentalizers. I also moderately revised their measurement to divide my respondents. Instead of answering "agree strongly" as Integrators, I adopt the figure of 4.0 as a mean to refer to Integrators. The rest are Compartmentalizers.

Question 7: I wish to shape workplace culture and values from the Christian point of view.

If the mean is greater than or equal to 4.0 from the four questions, the respondent is referred to as an integrator, otherwise, a compartmentalizer. This method was informed, with adaptation, by Barna's survey, "Christians at Work." The result shows 55.8% as integrators, and 44.2% as compartmentalizers.[3]

Results and Discussions

Compartmentalizers Versus Integrators in Categories

After identifying the integrators (I) and compartmentalizers (C), I was curious about their spiritual attitudes as tested by seven questions. The questions used the five-point Likert scale where each point is given a verbal statement.[4] More importantly, the nature of questions 8-13 disclose respondents' theological perspectives on work.

Table 2. Means of Integrators and Compartmentalizers for 7 questions

No.	Questions	Integrator	Compartmentalizer
1	Do you feel a need to have a workplace theology to help you face your work?	4.3	3.9
8	I think my current job is a calling from God	4.5	3.4
9	I can do my current job using the gifts and talents given by God.	4.5	4.1
10	I think that jobs can be divided into spiritual types and secular types	3.2	3.1
11	Work is the product of human sin, and is a necessary evil for survival	2.1	2.3
12.	Christians still need to work when they enter the new Heaven and Earth.	3.7	3.6
13.	Is there any connection between your job and God's plan (creation and salvation)	4.3	3.3

In Table 2, the two groups (I and C) show a big gap on Q. 8 and 13 (1.1 and 1.0, respectively), but are very close on Q. 10, 11, and 12 (0.1 - 0.2, respectively). Q. 1 and 9 show

3. In Barna's survey, 28% are integrators, 38% are onlookers, and 34% are compartmentalizers. Cf. Barna Group, *Christians at Work*, 49.

4. The order of answers is: (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree.

only a moderate difference (0.4). A hypothetical interpretation of their differences and similarities are given below.

The nature of Q. 10, 11, and 12 are to "test" their biblical views of work. Surprisingly, their differences are slight. Integrators' means in all three questions are lower than 4.0 (Note: Q. 11 is understood from the opposite direction).[5] This may be understood as the two groups holding a much closer biblical view. They may be vaguely influenced by the theology of sacred-secular bifurcation.

Group I shows a marginally stronger response (4.3) to learn workplace theology than group C (3.9). But their difference is moderate. In addition, they have confidence (4.5 and 4.1) in serving God by using their gifts. Q. 8 and 13 show their differences on connecting work with God. Group I (4.5 and 4.3) demonstrated a modestly higher awareness about calling than group C (3.4 and 3.3).

These findings demonstrate that the means of integrators are consistently higher than compartmentalizers in answering the seven questions. This result concurs with the definition of their categories. I conclude from these results that there is a reasonable possibility that people who hold a higher calling to work may reach a higher level of integration as a result. Or, people who have a stronger motive to integrate their faith and work may try harder to connect their work to God. The larger gap of calling between the two groups indicates a significant challenge in the future for this program to help them find their own calling for better integration. These results confidently demonstrate that the respondents use their gifts and talents as tools to serve God at work. Despite that, it is evident that among this cohort, there is a need for greater renewal of their biblical understanding of work.

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5. The order of the answers is the same in all seven questions. However, Question 11 (Work is the product of human sin, and is a necessary evil for survival) is supposed to produce a different answer than the other six questions. The "better" answers of Q. 11 should be given from the opposite direction. For example, an integrator may prefer to answer "strongly disagree" or "disagree," therefore, their means are lower than or equal to 2.0.

I acknowledge these interpretations may not be conclusive. The gap between the two groups is not markedly significant in all questions. The correlation of their similarities and differences may have different explanations. However, the result reveals spiritual patterns and the status of integration of faith and work for some areas in the four E's such as, Experience and Essential. It also generally addresses my observation of theological problems with dualism, which I discussed in chapter one. The findings indicate that there is a need to help people integrate their faith with their work. The challenge is not only about *what*, but also about *how* to do it.

Compartmentalizers Versus Integrators and Canada Versus Taiwan

Questions 14, 16, 19, and 22 revealed more results of quantitative analysis regarding the dimensions of ethics and emotion between the two subgroups (I and C) both in Vancouver, and in Taiwan, respectively. We can see their differences and similarities through the questions.

> Analysis of Question # 14
> Question 14: Comparing the traditional Confucian values (benevolence, justice, fidelity, tolerance, proprieties, thrifty etc..) to the Christian virtues (faith, hope, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control etc.), which one has a greater influence on you at work?
> (1) Mostly Confucianism (2) Mostly Christianity (3) Both (4) No comment

Figure 8. Distribution of Question #14

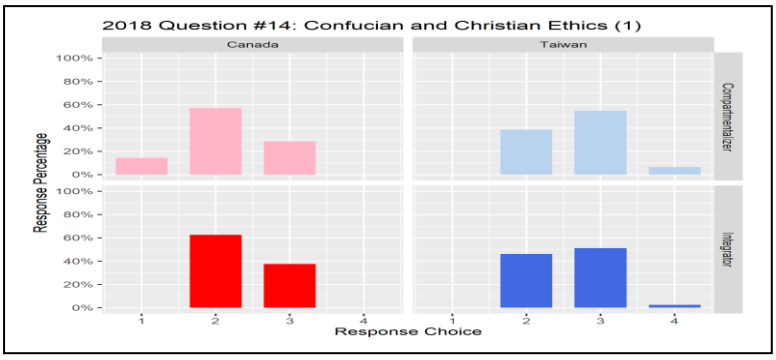


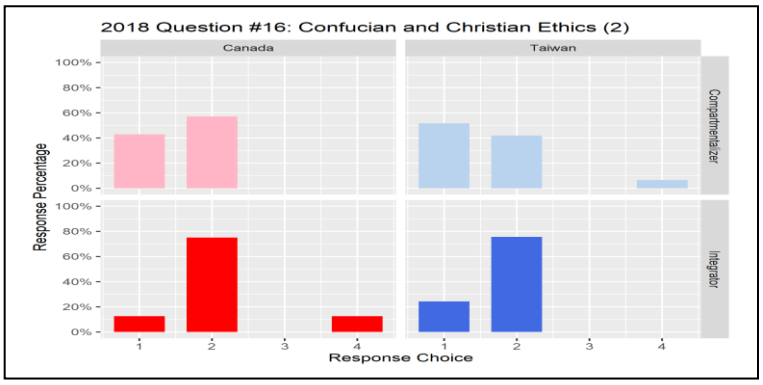
Table 3. Means for Question #14

	Canada	Taiwan	All
Compartmentalizers	2.4	2.6	2.5
Integrators	2.1	2.7	2.6

People in Taiwan, in both categories,[6] indicated that when they are at work, they are influenced by ethical guidance from both Christianity and Confucianism rather than from Christianity alone. More Canadians are influenced by the guidance of Christianity alone. This response appeared consistently both in integrators and in compartmentalizers in both countries. A few possible interpretations may be made. First, the Canadians possibly work in an environment of "cultural Christianity," that is where Christian beliefs are subliminal in the workplace. While Taiwanese respondents work in contexts where both Confucianism and other religions influence the underlying work culture. Taiwanese respondents might look for complementary relationships and cultural balance between Confucianism and Christianity for their ethical guidance. Or it could be that some Canadians have a stronger preference for Christian values over Confucianism, especially if they receive stronger theological support from their churches. If either of these interpretations are accurate, further study as to *why* is needed. Could it be theologically significant?

> Analysis of Question # 16.
> Question 16: Comparing traditional Confucian values to Christian values, which one do you think can give people more meaning and value in their work?
> (1) Both, complementary (2) Christianity is richer (3) Confucianism is richer (4) No comment.

Figure 9. Distribution of Question #16



6. 51.28% in group I and 54.84% in group C in Taiwan versus 37.50% in group I and 28.57% in group C in Canada, answered (3) both.

Table 4. Means for Question #16

	Canada	Taiwan	All
Compartmentalizers	2.1	1.8	1.8
Integrators	1.6	1.6	1.6

In figure 9, we again see that most of the Canadian compartmentalizers (57.14%), and most of the Canadian (75.00%) and Taiwanese (75.68%) integrators believe that Christian faith itself can provide richer meaning and value than Christianity *and* Confucianism together. Only Taiwanese compartmentalizers have more people than the other three groups that embrace the two traditions together (51.61%) than Christianity alone (41.94%) to give meaning and value to work. The two Canadian groups' attitudes here are consistent with their opinions in Q. 14. There seems to be a correlation between people who rely more deeply on their Christian faith alone to provide them meaning, and, at the same time, who are more deeply involved in the integration of faith and work.

Analysis of Question #17.
Question. 17. When you have encountered moral challenges at work, is your theological knowledge enough?
(1) Totally insufficient (2) Somewhat Insufficient (3) No comment (4) Somewhat enough (5) Totally enough.

Figure 10. Distribution of Question #17

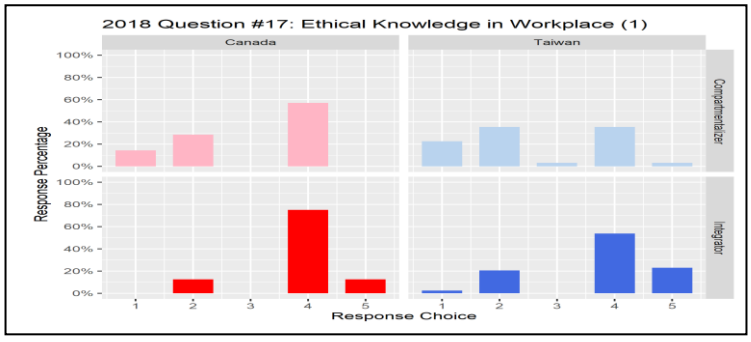


Table 5. Means for Question #17

	Canada	Taiwan	All
Compartmentalizers	3.0	2.6	2.7
Integrators	3.9	3.7	3.8

More Canadians (87.50% in I and 57.14% in C) are confident of having sufficient Christian knowledge to face moral challenges in the workplace than Taiwanese (76.93% in I and 38.71% in C). One possible reason for the difference between Canadians and Taiwanese on this question could be that the Canadian participants, who were mostly from the Antioch Church, might have received more teaching on ethics than the Taiwanese participants. This interpretation needs verification. Nevertheless, the result implies that Taiwanese have a stronger need for equipping of their ethical knowledge in workplace theology than Canadians.

Analysis of Question #19.
Question 19: Do you think Christians can maintain their Christian values at work? (1) Strongly disagree (2) Disagree (3) No comment (4) Agree (5) Strongly agree.

Figure 11. Distribution of Question #19

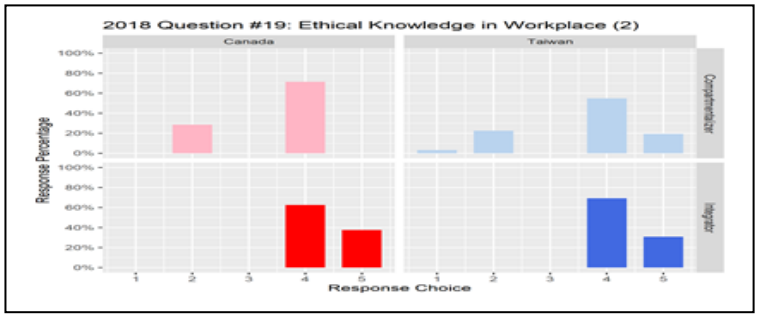


Table 6. Means of Question #19

	Canada	Taiwan	All
Compartmentalizers	3.4	3.6	3.6
Integrators	4.4	4.3	4.3

When they were asked in Q. 19 about their capability to work under the influence of their Christian values, the answers were mixed. The two integrators' groups, similar in percentage

(total of 100%), all agree that they were able to work based on Christian principles in the workplace. Taiwanese and Canadian compartmentalizers, in a similar percentage, uphold that Christians can preserve their values while they are at work. The result could mean that the two societies share similar values and are not severely antagonistic to Christians in the workplace. However, there are still around twenty percent (in Taiwan) to thirty percent (in Canada) of the compartmentalizers who disagreed with the question. Christian values for them, are a challenge to hold in the workplace. In a future study, I would like to understand the kinds of difficulty they may encounter at work from their responses to other questions.

Analysis of question #22.
Question 22: Work makes you feel lonely. (1) Strongly disagree (2) Disagree (3) No Comment (4) Agree (5) Strongly Agree.

Figure 12. Distribution of Question #22

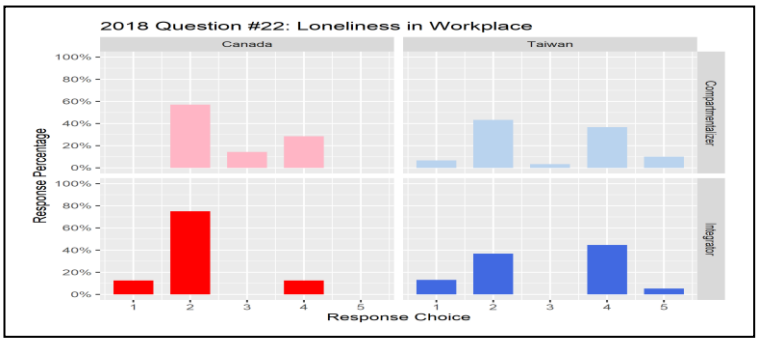


Table 7. Means of Question # 22

	Canada	Taiwan	All
Compartmentalizers	2.7	3.0	2.9
Integrators	2.1	2.9	2.8

This is the only question about emotional loneliness in the workplace. We see more Taiwanese (50% in I and 46.67% in C) feel lonely in the workplace than Canadians (12.50% in I and 28.58% in C) in the two categories respectively. The numbers of Taiwanese integrators are more represented than compartmentalizers, whereas Canadian integrators are still less lonely than the compartmentalizers. Why could this be? One of the possible interpretations is that Taiwanese

integrators feel isolated emotionally or spiritually in the workplace if (or because) they "actually" integrate their faith and work in a multi-faith society in a deep way. Other interpretations are also possible, for example, cultural issues. The issue of loneliness or isolation in the workplace should receive more attention in the curriculum in the context of Asian society.

Conclusion

The result of the 2018 survey has drawn a general picture of the integrators and compartmentalizers in the two countries. They all expressed a need for a curriculum of workplace theology to better equip themselves. However, a theology of sacred-secular dualism is still held by many of today's Chinese Christians. In general, integrators demonstrated a higher sense of calling to serve God than compartmentalizers did. The result also indicated that the combination of the Christian faith *with* Confucianism has a stronger influence for the two groups in Taiwan than any group in Canada. Also, most integrators in both countries, and most compartmentalizers in Canada believed that Christian faith *alone* provides adequate guidance, removing any need to utilize both traditions. Of the two groups, Canadians were more confident of the adequacy of their Christian knowledge to face moral issues in the workplace than Taiwanese in either group. Finally, far more Taiwanese than their Canadian counterparts felt emotional loneliness in the workplace. The outcome is meaningful for me as I plan a curriculum to meet the needs of Christians in the workplace.

Outcome of Pre- and Post-Tests in 2020

Methods

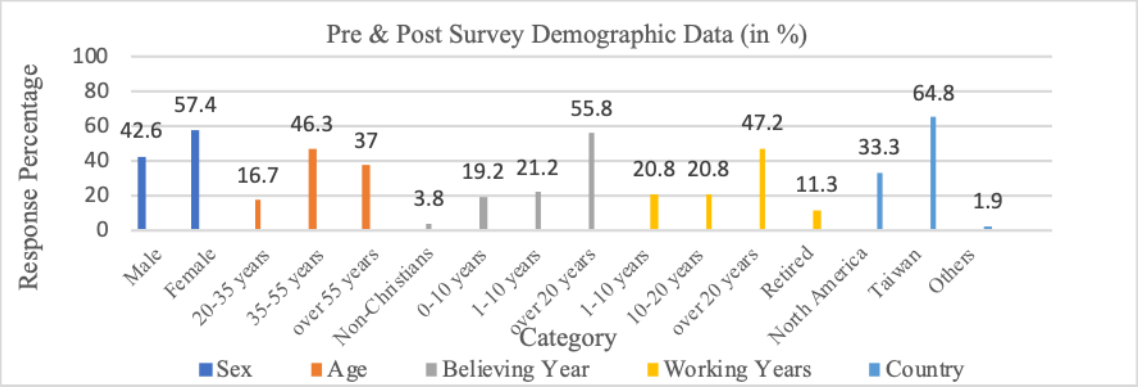
The purpose of the surveys in 2020 was to test the thesis that a spirituality-centered curriculum as designed by this project is desired by, and will meet the needs of, Chinese Christians in both Canada and Taiwan. Through the "two-in-one" surveys, I compared the same participant's responses, before and after the workshop, on the various areas of workplace spirituality. I recognise that their knowledge is not at ground zero. Some attendees had already

attended the 2018 workshop, or may have been influenced by other workplace spirituality ideas. However, the theme of the workshop focused on redeeming workplace spirituality, as most Chinese Christians have not been exposed to this type of thinking. Recognizing that this may be a fresh approach to the way attendees viewed the integration of faith and work, I was confident that this workshop would provide significant insights to the participants. A comparison of the two surveys will verify the statistical evidence, as to whether people were impacted by workshop II.

Results

The respondents were 54 (n=54) out of the 86 participants of all four workshops in 2020.[7] The demographic data is displayed in the figure 13.

Figure 13. Demographic Distribution of 2020 Survey Participants



The participants of the two surveys in 2020 have more diversification in their categories (e.g., more males, non-Christians, retirement, or higher percentage of Canadians), and are younger than the one given in 2018. The early findings show that the data of the 2020 surveys, especially the post-survey, was not distributed normally. On the contrary, data from the post-test survey was more highly distributed (7-10) than the pre-test. The method of quantitative analysis was informed by Wilcoxon Signed-Rank Test, a statistical test to measure data and find out if there is a significant statistical difference between two samples. When normal distribution *cannot*

7. Appendix E provides a complete tabulation of individual survey responses.

be assumed, like these two samples, the Wilcoxon Signed-Rank Test is utilized to check the p-value. The results of analysis from two samples are listed in the table 8.

Table 8. Means and p-values of pre-and-post tests of 2020 workshop

Questions	Pre-test Mean	Post-test Mean	*p*-value*	Significant?
Q. 1. Pre 1: In the past, did you pay any attention to the connection between faith and work? Post 1: Now, your attitude toward the connection between faith and work is?	7.3	9.0	0.0000	Yes
Q. 2. Pre 2: Please evaluate the integration of your faith at your workplace. Post 2: Do you find today's workshop helpful for integrating your faith in your workplace?	6.3	8.8	0.0000	Yes
Q. 3. Pre 3: In the past, were you willing to apply your faith values to your workplace? Post 3: Are you willing to apply your faith values to your workplace?	8.4	9.4	0.0002	Yes
Q. 4. Pre 4: You know your calling and its meaning to your job. Post 4: Do you know your calling and its meaning to your job?	7.1	8.1	0.0051	Yes
Q. 5 Pre 5: You will share your faith and value with other people at work. Post 5: Are you willing to share your faith and value with other people at work?	7.2	8.3	0.0000	Yes
Q. 6 Pre 6: Are you clear about the meaning of cultivating workplace spirituality? Post 6: "Do you find today's workshop helpful for cultivating workplace spirituality?	5.8	8.6	0.0000	Yes
Q. 7 Pre 7: Do you think it is possible to treat your job and the people around you with Christian virtues? Post 7: Do you think it is important to treat your job and the people around you with Christian virtues?	7.9	9.2	0.0000	Yes
Q. 8 Pre 8: What is your view to the following phrase: "workplace is the primary location for cultivating spirituality" Post 8: What is your view to the following phrase: "workplace is the primary location for cultivating spirituality"?	7.0	8.6	0.0000	Yes

*Note that a *p*-value is not equal to zero when it shows "0.0000." It means that, in these cases, the *p*-value is so small that even when it is rounded to the 4th decimal place, it remains "0."

The means of the two tests have changed from the lower ones in the pre-test to the higher in the post-test. All the p-values between two tests are smaller than 0.05. The differences are statistically significant. The results of the surveys support the thesis. Participants not only feel a

need to learn from the workshop for spiritual formation, but they also recognized that this workshop successfully increased their understanding of integrating faith and work.

Discussion

In this study, I have attempted to highlight several areas to test respondents' attitudes on the relationship of faith and work. The areas, including their attitudes to the integration (Q. 1 and 2), to the four E's type of integration (as discussed in chapter one), i.e., Ethics (Q. 3), Experience (Q. 4), Expression (Q. 5), and Essential (Q. 6), and to other comparisons (Q. 7-10),[8] were examined together.

Questions 3 to 6 were directly related to the themes of the workshop. The biggest change of means was between pre-6 and post-6 (2.8). The mode of pre-6 was at score 7 (16.7%), and it increased to 10 (39.2%). Participants were highly concentrated in the score 10, which recognized that the workshop was "very helpful" in cultivating their workplace spirituality.

Another significant change is seen in pre- and post-Q. 1 about the connection between faith and workplace. The difference of means before and after workshop is 1.7. The mode in pre-1, score 8 (30.2%), became score 10 (45.1%) in post-1. Participants felt that the issues addressed were valuable and their understanding improved over the course of the workshop.

The phrase and the concept of "workplace is the primary location for cultivating spirituality" was stressed from the beginning of the workshop. Therefore, I wanted to test if my

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8. Q. Pre 9: Comparing Christianity to other religions (including traditional cultures), which value system can provide a better spiritual growth? (1) Other religions are better. (2) Both have their strong points. (3) Christianity is better. (4) No comment.

Q. Pre 10: Please arrange the following in the order of importance: (1) Treating people and job using Christian values. (2) Sharing faith with other people. (3) Following my calling for work. (4) Cultivating spirituality at workplace.

Q. Post 9: When comparing how Christianity cultivates spirituality at workplace with other religions (including traditional cultures), (1) Other religions are more valuable. (2) Both are valuable. (3) Christianity is more valuable. (4) No comment.

Q. Post 10: Please arrange the following in the order of importance when facing your job with your faith: (1) Treating people and job using Christian values. (2) Sharing the gospel with other people. (3) Following my calling for work. (4) Cultivating spirituality at workplace.

workshops made a significant difference for participants. The difference of means between pre-8 and post-8 (from 7.0 to 8.6) significantly confirmed their acceptance of this claim of "workplace is the primary location for cultivating spirituality" in the workshop. The modes were 25.9% at score 7 before workshop, and 43.1% at score 10 after. The claim was recognized as significant by the participants.

The nature of mean in questions pre-2 and post-2 (2.5) was different from the previous three in terms of their logic sequences. Pre-2 wanted to assess people's current state of integration of faith and work, whereas post-2 evaluated the workshop as a vehicle to help them integrate faith and work. The mode in the pre-2 was score 8 (24.5%). In the post-2, the mode is score 10 by 45.1%, admitted that this workshop was "very helpful" to integrate faith and work. With my interventions I would expect to see more people grade themselves at score 10 in the future. Further study will be needed to follow up on their development.

Although this workshop did not spend as much time on the topic of the other three E's as it did on the topic of Essential (spirituality), I still referred to them whenever it was appropriate during the workshop. I acknowledge that people were influenced by this workshop to upgrade in these areas (pre-post 3, 4, 5) and demonstrated a moderate growth respectively. The modes of Q. 3, 4, 5 in the pre-test were Q. 3 at score 8 (30.2%), Q. 4 at scores both 8 and 10 (20.8%), and Q. 5 at score 8 (26.4%), respectively. After the workshop, the modes all switched to score 10 by 60.8%, 29.4%, and 35.3% in three questions, respectively. The significant change of the highest three scores (8, 9, and 10) appeared in post-4. The total numbers of the three highest scores (8, 9, 10) was increased from 35.9% (in pre-4) to 74.5% (in post-4). The result from this analysis is more people felt that on the topic of divine calling (asked by Q. 4) their understanding improved more than the other two questions. Persuasively, the theme of Lesson 6 (on divine calling) reached its goal. This is encouraging, as in the 2018 survey there was a big gap in the sense of divine calling between integrators and compartmentalisers.

The only question of a qualitative nature also demonstrates that the themes on workplace spirituality and ethics together were prioritized by the respondents in their choice of integration of faith and work from the four E's type. In pre-10,[9] "cultivating spirituality" was the first choice by 9.8% of respondents, and "following divine calling" by 35.4% of them. After the workshop, 28% of them upgraded "cultivating spirituality" as their priority, and 42% of them held "following divine calling" as their first priority, to integrate faith and work in the workplace. Both the qualitative and quantitative results agree with each other to confirm that after attending the workshop the greatest change in people's understanding of either workplace spirituality or ethics was their increased priority to integrate faith with work.

Limitations and Conclusion

The results of this data analysis significantly support this thesis-project. The workshops significantly improved participants' understanding of and desire for the integration of faith and work. Through this workshop, attendees learned the importance and meaning of being integrators in the workplace, and they enhanced their vision and strengthened their ability to increase their integration in various dimensions. A notable outcome was that they realized the workplace is their primary location for spiritual formation.

Despite the efficacy and value of the workshops, I acknowledge the limitations that might negatively affect the results. The psychological implications of participants are one of factors that is hard to measure but possibly exists in the pre- and post-tests. For example, people may want to do me a "favor" by marking scores positively in the post-test to "comfort" or "encourage" me if they felt that I worked very hard to teach them over the course of a whole day. People might also want to give themselves a "higher mark" to prove that they were deserving, since they sat in the class for whole day. I realized that many of them were my congregants, or loyal attendees of my workshops. They knew the tests were part of my study project. They might desire to "help" me by

9. See the questions in note 8 above.

giving “more” positive answers. These kinds of psychological implications, internal or external, hidden in the answers, may create a bias in the interpretation of the analysis.

Another limitation was the nature of the sampling. Most of the respondents were mature or older Christians. The distribution of the data in the pre-test was highly concentrated within the higher ranges (scores 7-10). After the “reinforcement” of the workshop, they could be easily inclined to upgrade themselves to even higher levels. I would like to know if certain aspects of sampling were changed, e.g., younger or new Christians, would the efficacy of “upgrading” still be the same as the results of these tests.

The p-values in the data were all very small and are significantly different. This is an encouraging result. Does it mean that most of the compartmentalizers were successfully “transformed” into integrators through one or two workshops? My humble answer may be, of course, No! This requires more research to follow up on the participants’ future development after the workshop to verify the long-term effect. I would also like to administer the surveys and deliver the workshops to participants from different spiritual backgrounds, in different cities, or even different countries, to see if compartmentalizers become integrators after several workshops. I truly pray that further efforts will be made by more researchers in the field, and an improved curriculum will be revised or designed, with more people blessed.

Outcome of One-Month Prayer Practice

Project Design

After workshop II in 2020, all participants were encouraged to join a one-month prayer practice to nurture spiritual virtues and prevent struggles at work. The four steps to practice daily were outlined previously in chapter four, based on the theology of Evagrian prayer and suggestions of Stevens’ *Taking Your Soul to Work*, introduced previously in chapter two. The four steps of daily prayer are: Step 1, Pray the “Jesus Prayer” during work. Step 2, Pray and chant the Psalmody that I assigned for each day. Step 3, Pray for the specific struggle and life-giving

resource I set each day. The nine "soul-sapping struggles" and nine "life-giving resources" listed in Stevens' *Taking Your Soul to Work* are items they should examine. Step 4, Write down their reflections in a journal each day.

Ten participants were willing to be interviewed. Each interview lasted 15 to 30 minutes. After the interview, time for question and answer was offered. I concluded it with grateful prayer for their participation. The numbers of the sampling were small. I will not reveal their demographic information for the sake of confidentiality. It is not necessary to compare their differences or similarities between the Canadian and Taiwanese participants. The aim of this design was to simply observe the results of prayerful intervention as a whole, as a way of integrating faith and work. The interview provided me qualitative outcomes to discover the benefit or weakness of this project from their practice.

Method

Many participants completed the practice roughly one month after the workshop, and some asked me for more time to complete it. All interviews were conducted over Zoom and were audio recorded, transcribed verbatim in Chinese, and deidentified in this thesis. Transcripts were partially translated and quoted below in English. The identities of all interviewees are anonymous and confidential and marked with codes.[10] I analyzed this data by using a grounded theory study.[11] Initial coding was informed by several authors[12] but was refined iteratively by me.

10. The identity codes of participants are given as A1, A2, A3, A4, B1, B2, B3, B4, B5, B6 in this thesis.

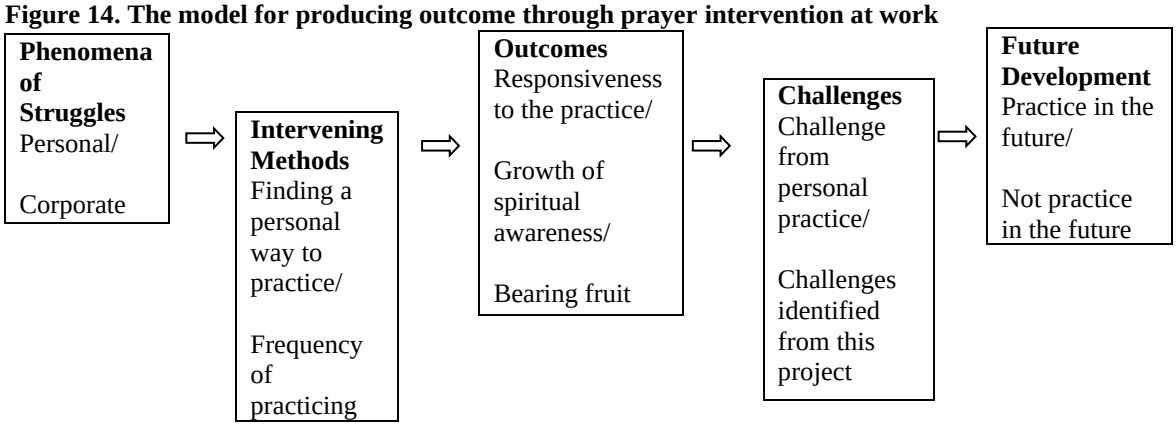
11. Cf. John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions*, (Thousand Oaks, California: Sage Publications, 1998).

12. Besides Creswell, I was also informed by Graham R. Gibbs, *Analyzing Qualitative Data*, (London: Sage Publications, 2007,) trans. by Jia-qi Wu (吳佳綺), (Taipei: Weber Publication International Ltd., 2010), 88-138.

Results

The model for producing the outcome through prayer intervention is presented in figure 14. The results of responses were divided into five main themes: (1) Phenomena of Struggle, (2) Intervening Methods, (3) Outcomes, (4) Challenges, and (5) Future Development.

Figure 14. The model for producing outcome through prayer intervention at work



Phenomena of Struggles

Some participants (n=8) encountered struggles, including personal and corporate, in the workplace. They described them as "stress," "conflicts," "challenge," or "tensions." Personal struggles included the nine sins. The corporate ones are often seen as the relationships between self and colleagues, or among colleagues. They agree with the notion of "spiritual battle" given in Lesson 7 and Lesson 8 to describe the struggles. They felt a need for prayer for the fight at work for inner joy and peace. Some (n=2) otherwise do not use the word "battle" for they felt no need to express it in that way. They preferred to see the workplace as a place to learn (spiritual) lessons, through which they seek unity between work and self. All of them followed the schedule to face their struggles and to grow spiritual fruit through prayer.

Intervening Method

Finding a personal way to practice

The assigned prayers in three steps were encouraged as an intervening method to practice at work. Everyone found their own ways to practice. They shared their ways with me below.

> ► "I do all of them in the evening…But I will reflect on it the next day in the office…If there is a [unexpected] situation, and I have time, then I will pray the Jesus prayer." (A1)
> ► "Normally, I do it at lunch time if there is no meeting…It does not take me too long to do it. 10 minutes for one cycle is doable." (B4)
> ► "I do it in the morning. My usual way is to listen to songs, and then incorporate these prayers into my routine devotion." (B5)
> ► "If I missed my practice one day, I will catch it up another day…The first week was good. But the rest of the weeks, I only did it two or three times a week. Sometimes I do it on a bus. I either read Psalms in the bus, or chant it at home…I pray the Jesus Prayer even when I walk for lunch, on the way back to the office, I pray it. Several times a day. Even when I could not sleep, I said this prayer. Then when I woke up in the morning, I felt this prayer is very powerful." (B6)

Frequency of practicing

Seven participants completed all the steps, one completed more than 75% of the program, and two finished less than 50%.

Table 9. Frequency of participant's practice

Completed (finished in 4 weeks, more than 3 days/per week)	A1, A2, B1, B2, B3, B4, B6
Adequately completed (finished only 3 weeks, 2-3 days/per week)	B5
Uncompleted (finished less than 2 weeks)	A3, A4

Outcomes

Responsiveness to the practice

After finishing, participants expressed that they benefited from this systematic prayer practice to face challenges and struggles at work. Many felt that the "Jesus Prayer" is the simplest, but the most powerful way to connect them to God or connect themselves to work. Three prayers paved the way, consciously or subconsciously, for them to get spiritual support from God. Some of their comments about the practice in general are cited here.

> ► "You should do prayer practice repetitively and you will understand how it can help you control your desire when you entered into week 3 or 4." (A2)

► "The practice makes you integrate yourself-inside and outside together. The Jesus Prayer is the most helpful prayer…very simple… You can do it anytime, a prayer that can enter into your heart." (B1)
► "The Jesus Prayer can bring me closer and make me more open to God." (B2)
► "I feel if I use Psalms to pray, the assigned item, either struggle or fruit, in that particular day I met, can match to the Psalm…I use the Psalm to help me understand and overcome the struggle." (B4)
► "Your design of practice is easy for an entry level, step by step." "[These three prayers] can transform my thought and my emotion." (B6)
► "The Jesus Prayer is the easiest one." "Step 3 is the most difficult one." (A3)

The immediate outcome is divided into two subthemes: growth of spiritual awareness/sensitivity, and bearing fruit. Passively, participants become more aware of the temptations that will seduce them into sin. They may prepare themselves to fight the battle. Actively, they not only tried to oppress or control the desires on their own, but also turn their eyes to the Holy Spirit and find a fruitful goal. The practice of ascending and descending spiritually through mindful prayers, either in a simple form, or in a deep way, helped them gradually identify struggles and cultivate spiritual fruits.

Growth of spiritual awareness

As the participants identified their experiences through their practice, it would appear that prayer practice significantly increased participants' new awareness/sensitivity which alerts their spiritual senses to identify struggles and to cultivate the fruits of the Spirit. They may not feel numb or powerless, as they did before, when they struggled with temptation. Their growth is a blessed outcome and a great encouragement to the project designer. A growing awareness was reported by all ten practitioners. The list of struggles with temptation sharpened their spiritual sensitivity and helped them name their struggles as they stand before God. As A4 said, people can analyze their motivations and find that under one evil desire there could be another hidden. Identifying temptations is complex and combined with one's emotions, disturbs or tempts us daily. If we fail to identify the temptations, we will find it difficult to grow spiritual fruit. The

workplace becomes both an arena to demonstrate the fight between the struggles of temptation and the opportunity to grow virtues. Some voices can be heard below.

> ► "[After the practice,] I really progressed, …I am more mindful… my thankfulness increased, more positive than ever." (A1)
> ► "I am clearly aware of a battle between sin and sinner, inside myself. Work itself is not a hard task like a scientific discovery, nothing to do with our intelligence. If people's emotion and character cannot overcome their greed, or pride, their strengths cannot work…. We can identify that, when people are in a conflict with others, or they are arguing against something, it actually is a [problem of] pride, for you step on someone's interest at certain point… I can identify my problem." (A2)
> ► "I am aware of being judgemental towards others…In my spirit, I feel something is different now." (B1)
> ► "Help me not stay in a situation of self-pity, or negative thinking…It changes me… I felt more sensitive to the reminder of the Spirit…to be humbler to give myself to God." (B2)
> ► "Chanting Psalms, I am not to compartmentalize my faith and work, …I bring more faith to my work." (B3)
> ► "Praying for certain fruits, my fear is decreased …Trust and confidence increased." (B4)
> ► "This practice may help me more easily deal with my emotions. I think it will help me more." (B5)
> ► "If something goes wrong, you can practice this prayer, like before you get a cold, you take more vitamin C to prevent it." (B6)
> ► "This practice helps me integrate my faith and work. I am more consciously involving God in my work." (A3)
> ► "The practice helps me think of my motivation. Sometimes, my motivation has a deeper meaning inside. In the beginning, it looks like greed, but when I pray, it can be anger, or it contains more combinations, two or three struggles…. You will be aware of your motivation, and avoid doing something wrong." (A4)

Bearing fruit

Furthermore, certain embodied fruits were evident as an outcome of their practice. Participants also recognized the names of the fruits, for example, *kindness*, *peace*, *self-control*, *humility*, *trust*, *faith*, *comfort*, or *righteousness*. Participants reported that the outcome of prayer practice is meaningful for them for they have been struggling to grow these fruits for years at work. The following are their testimonies of experiencing God's presence through practicing these prayers.[13]

13. All the italics are mine to highlight the actual fruits they mentioned in the interviews.

► "I feel like…my *kindness* increased, I have more *peace* inside, I feel that the spiritual fruit in life has increased more." (A1)
► "When I encounter a situation of friction between my colleagues, and other problems… an emotion of *kindness* and *peace* inside will not be disturbed…I can fairly remove the pride and greed in that state, I am sure I have won the spiritual battle." (A2)
► "The fruit of *self-control* makes me not judge others…Jesus Prayer makes me *humble*." (B1)
► "Doing this kind of prayer, I am more *humbly* to surrender myself." (B2)
► "It helps me grow *the fruit of Spirit*." "I expect to grow more *fruits*." I am more sensitive to being compatible with God's will at work." "I can more consciously identify my spiritual challenges." "After prayer, fear or anxiety is gone." (B3)
► "Prayer can *calm* my fearful heart." "*Trust* of the Lord has become greater…. *Faith* was built up again." "My heart is *peaceful* and I have *strength* to face what I fear." "I felt I walked with the Psalmists on the same journey. Those words can really help me." (B4)
► "I felt my *self-control* was a little being moved [to grow]." (B5)
► "Those words [of Psalms] become real *help* and *comfort* [to me] …my heart and spirit is really set *free*." (B6)
► "It helps me more to practice *righteousness* in the workplace." (A4)

Challenges

Participants also expressed their challenges in practicing prayers at work, including personal difficulties.

Challenge from personal practice

The most common challenge identified by participants was the time to practice the three prayers during working hours. Even the Jesus prayer, which is the simplest one, was difficult for some people to practice in their workplace. This might be because they are not used to the idea of prayer at work. The working environment of course may not be conducive to mindful prayer when workers are concentrating their minds, hearts, and bodies on their tasks. However, they were willing to set aside some personal time outside of work for devotional prayer. They also expressed the desire to experience the influence of their prayers while at work, wanting their hearts and minds to be open to the Spirit.

Challenges identified from this project

Other challenges are related to the nature of the project itself. Three types of challenges are mentioned. First, participants felt that their personal feelings or experiences were not always

matched to the prayer content (either struggles, fruits, or chanting Psalmody) in a particular day. Second, the meaning of the Psalms they were chanting did not necessarily match the struggles or fruit assigned to them to pray about that day. In addition, the content of Psalmody was irrelevant to their lives. Some found it difficult to understand and apply this to their lives. Further research may be needed on how to help people understand and apply the Scripture, in general, to their workplace. Third, the meaning of the fruits needed more definition in order to guide them to practice. Clearer definitions of the meanings and applications of spiritual fruits and daily struggles are needed for participants to apply the prayers to their daily lives.

> ► "In the beginning, I could not find a link between this [struggle] to…that fruit of Spirit." (A2)
> ► "When I read Psalm 42…the content of that chapter is different from my real life. I found it hard to connect to it." (A2)
> ► "The meanings of different fruits are quite close. I am confused… For example, kindness and mercy are similar." "It is hard to pray for the nine different fruits." (B4)
> ► "Sometimes I cannot connect the daily theme, for example, greed, to the Psalms I read on a particular day. I tried to make connections on my own, for example, gluttony and Psalm 13." "Certain Psalms are difficult to match to the fruit you listed. It is not related to it." "Sometimes, you list the fruit of gentleness to counter anger… but my feeling is more like wisdom, or spiritual insight." "I am also not sure about the meaning of gentleness. What is love? It is also abstract." "I like to match to other fruit." (B6)
> ► "Step 3 is the most difficult one for it has too little guidance on how to do it…It is hard to go deeper, and I cannot see my way. Also, it is not always relevant to the challenge of my work." "I feel it is not clear how to identify the struggle and the fruit to grow in this practice. It needs more elaboration with details…I need some examples to show me what does this struggle or temptation look like in the workplace." (A3)
> ► "If the challenge I encountered today was related to greed, but today's theme was not greed, but pride… it was difficult to pray [for it]. Because the schedule was fixed. The bigger challenge was to connect it to the prayer."(A4)

These challenges and confusion about their practice demonstrated ways to revise the curriculum for the future. Specific content needs to be added to the curriculum, and more guidance for practice is required to supplement the workshop with clear and detailed instructions. Some basic instruction to understand the book of Psalms, for example, may be necessary for the participants before they start chanting the chapters I assigned to them. For those who feel lonely in their workplace, it may help them to pray with others.

Future development

Practice in the future

Eight participants expressed that they will continue to practice all or part of the prayers in the future. Many said they would recommend the practice to other people. A1 suggested the practice would be helpful to all young Christians if they would practice these prayers earlier in their Christian life. B1 thought it was good for spiritual health, but only doable by mature Christians, "not for everyone." B2 would continue the practice, but would not recommend it to others as they may have their own ways to practice. B3 wanted me to provide another cycle of prayers for further practice. B4 and B5 would continue the practice in the future. B6 wanted to recommend this to their friends, but felt it was not necessary in the workplace. A3 hoped for more guidance.

Not practice in the future

Two people will not continue. One wished to continue the practice on Evagrius' prayer, a richer and deeper one. Another felt it was too rigid but would keep doing his/her own prayer.

Discussion

I have argued previously that a disciplined prayer, for example by Evagrius or Brother Lawrence, may be a powerful method to developing Christian spirituality at work. If we pray mindfully, we will develop a new habit to work prayerfully. As Stevens suggests, "Taken together, prayer and work are synergistic."[14] This prayer project reached its goal at this stage.

These ten participants already experienced multiple forms of praying for things in their lives, for example, performances, meetings, challenges, or other practical needs in their jobs. When they joined this prayer practice for the first time, however, they learned to pray from a different perspective. Instead of praying for external needs, they now prayed for inner integration of their faith and work, their desires and spiritual virtues. The prayer practice brings them to a

14. Stevens, *Taking your soul to work*, 125.

new realm of knowing themselves spiritually, their thoughts, their "soul-sapping struggles," motivations, or emotions. The prayer practice also brings them closer to God, the source of life. Once they are more aware of the nature of their inner selves, they can start their journey to catalog their inner vices and begin to develop inner virtues by the power of the Spirit, which they learned about in workshops I and II.

Despite many challenges to praying in the workplace, participants all successfully grew a fresher awareness of "soul-sapping struggles" than they had before. They realized that the fruit of their work is characterized by pure motivation and clean hearts before God. This is an encouraging foundation the project wishes to help them lay down and build upon. Another fruitful achievement they made is spiritual fructification through prayer. The project helps them see the fruits of the Spirit clearly. The power of the Spirit then motivates them through their disciplined prayers to grow. Growing definitely takes time. One month is a reasonable period for planting seeds, and harvesting after four weeks. Stevens is right to say that prayer "safeguards our work from becoming futile, meaningless, and worthless," so that we may "perform the work in faith, hope, and love for Jesus Christ (1Thesslonians 1:3)."[15]

The challenges participants mentioned are very important to aid in the design of the curriculum, providing valuable advice for further revision. The Jesus Prayer, for example, is supposed to be the most doable for everyone. But some of them had never tried it. In the future, I may need to stress the theological value and worth of practicing it. They may need more guidance before officially starting. The Jesus Prayer has a long history, but Chinese Christians need additional guidance to appreciate its importance.

Difficulty in understanding the Psalmody is another issue which hindered some of the participants. How to appreciate the Psalmody in today's life as a prayerbook? It is an important but challenging task to introduce it in depth before chanting it five days a week for a whole year.

15. Stevens, *Taking your soul to work*, 122.

This curriculum may need to give a little more weight to teaching the Psalmody to help people learn how to pray and live with the wisdom of the Revealer. Moreover, as I mentioned previously, this curriculum needs to help people see the relevance of Scripture, in general, and Psalmody, in particular, and how to apply them to their workplace.

The third question is related to technical issues regarding the connection between the fixed prayer item and changeable daily situations, or between prayer items and the Psalmody. More instruction in how to apply this prayer program is needed. This schedule is a guideline only, not a mandatory manual on how to pray. It is adaptable to whatever the practitioner needs to do. However, I acknowledge that a thorough review on the connection between the items of struggle and fruits and Psalmody is necessary to make this practice manual more "user friendly." Regarding the request for further explanation about the meaning of 'struggles' and 'fruits,' it can also be stressed by referencing Stevens' *Taking Your Soul to Work*. This book was introduced in the workshop as a guide for further understanding of the definitions of items in their practices.

Summary

These findings identified that this project offered the participants a practical and conceptual framework for their spiritual growth by the redeeming of their workplace spirituality through prayers. It also provides a number of insights and advice to assist in evaluating and revising this project for further implementation in the future.

Conclusion

Through this project, I realized that participants demonstrated a keen desire to live a life of integration of faith and work in facing challenges in the workplace. They want to love God with their whole hearts, souls, and minds and to love their occupations. It would appear that many churches and seminaries may not be aware that they need to meet peoples' needs in this regard. However, the findings tell me that people are ready to get help from and be equipped with workplace theology. The workshops, I provided, not only orient the participants to a

comprehensive knowledge of workplace theology, but also reorients them toward redeeming the workplace by cultivating spiritual virtues through disciplined prayer.

The Canadian participants demonstrated certain spiritual or cultural factors that were different from the Taiwanese participants before the workshop in 2018. The Canadians were more confident of Christian faith alone being sufficient to face moral challenges in the workplace than the Taiwanese. The moral impact of Confucianism on people's ethical guidance is greater for Taiwanese Christians than Canadian Chinese Christians. However, both Canadians and Taiwanese together expressed a stronger willingness to integrate their faith and work, and to follow their calling and to cultivate their spirituality after the workshops. The qualitative results from the prayer practice also indicated that when prayers were incorporated into daily work, people were more responsive to their spirituality in the workplace, both in Vancouver and in Taiwan. The outcome of workshops and prayer practice together have addressed the hypothesis of the project, which is that a spirituality-centered curriculum of workplace theology is needed to equip Chinese Christians to integrate faith and work. It may be the case that the spirituality-centered curriculum designed by this thesis-project may meet the goal of transformation of compartmentalizers into integrators, both in Canada and in Taiwan.

These outcomes have inspired and motivated me to dedicate myself in the future to be a motivator for the education of workplace theology. I feel it is not only a need but also a calling to serve God and his people in this area, an unchartered ocean in the global Chinese Christian community. The direction of my ministry has been fundamentally transformed by the process and outcome of this project. Workplace theology, including all the dimensions of four E's type, will be a major component of my pastoral ministry. I am new to this field and plan to continue my research and study workplace theology, deepening my knowledge and practice, to prepare to meet the challenges of the church in the future.

The outcomes also show more theological education is needed in parishes and in seminaries to utilize this program, or to design a similar curriculum, to equip Christians. I hope to conduct more workshops within churches and seminaries to collect more data about people's experiences. With more updated information, a book, instruction manual, or video course could be published to make this curriculum easily available for use in churches. The outcome is not assumed to be my personal property. It is for the common good of all churches to adopt for the benefit of their spiritual needs.

Workplace theology covers very broad areas, including different professions, businesses, technologies, and education. It also should be broad enough to work with different scientific disciplines. It must be put into practice in different languages, cultures, and countries. I would expect more researchers to become involved in this field to contribute their insights and experiences to keep the body of knowledge updated and useful for more people. The results of this project are limited by the Chinese participants, living in Vancouver, Canada and in Taiwan. I recognize limitations in conducting this thesis-project. In the future, I expect more comprehensive studies to improve or even replace my results. When that day comes, it will be good news to those who truly pray for the integration of faith and work, and for growing spiritual fruit in the workplace.

APPENDIX A

QUESTIONNAIRE OF 2018

(Survey Questions in English Translation)

1. Do you feel a need to have a workplace theology to help you face your work?
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
2. Comparing your job with pastor and missionary, you feel:
   (1) Not as valuable as a pastor and missionary (2) As valuable as a pastor and missionary
   (3) More valuable than a pastor and missionary (4) No Opinion
3. Comparing working and devotional time with God, which one is more important?
   (1) Working is more important (2) Devotional time with God is more important (3) Both are equally important (4) No Opinion
4. Do you know how to use your current job to serve God?
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
5. I would like to use my job to impact the world.
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
6. I can see the purpose and meaning of my job.
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
7. I wish to shape a workplace culture and value from the Christian point of view.
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
8. I think my current job is a calling from God.
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
9. I can do my current job using the gifts and talents given by God.
   (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
10. I think that jobs can be divided into spiritual types and secular types.
    (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
11. Work is the product of human sin, and is a necessary evil for survival.
    (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
12. Christians still need to work when they enter the new Heaven and Earth.
    (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree
13. Is there any connection between your job and God's plan (creation and salvation)?
    (1) Absolutely no connection (2) Almost no connection (3) Neutral (4) Has connection (5) Has strong connection
14. Comparing the traditional Confucian values (benevolence, justice, fidelity, tolerance, proprieties, thrifty etc..) to the Christian virtues (faith, hope, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control etc.), which one has a greater influence on you at work?
    (1) Mostly Confucianism (2) Mostly Christianity (3) Both (4) No comment
15. Is it suitable for people from other job types to cultivate the Christian virtues mentioned in the previous question?
    (1) Absolutely unsuitable (2) Unsuitable (3) Neutral (4) Suitable (5) Strongly suitable
16. Comparing traditional Confucian values to Christian values, which one do you think can give people more meaning and value in their work?
    (1) Both, complementary (2) Christianity is richer (3) Confucianism is richer (4) No comment.
17. When you have encountered moral challenges at work, your theological knowledge is enough.
    (1) Totally insufficient (2) Somewhat Insufficient (3) No comment (4) Somewhat enough (5) Totally enough

18. When you have encountered moral challenges at work and are required to make a decision, what principles do you use?
    (1) Right means (2) Consequences (3) Personal moral value (4) No Opinion
19. Do you think Christians can maintain their Christian values at work?
    (1) Strongly disagree (2) Disagree (3) No comment (4) Agree (5) Strongly agree.
20. If you are financially sufficient, and do not need to work for any other reason, what type of lifestyle would you choose?
    (1) Retire and go travel (2) Continue to do the current job (3) Resign and do other work (e.g. writing, volunteering, studying, serving the church etc.) (4) Other
21. How do you define success at work? Please rearrange the following from the most important to the least important.
    (1) High salary or position (2) Sharing the gospel at work (3) Having influence at work or in society (4) Able to use your skill or gifts (5) Other (please specify)
22. Work makes you feel lonely.
    (1) Strongly disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly agree
23. What do you consider when you are changing or looking for jobs?
    (1) Practical issues (2) Contribution to society (3) Effect on church life (4) God's calling (5) Other
24. How does work affect your relationship with God?
    (1) No affect (2) Negative way (3) Positive way (4) No Opinion
25. How often do you attend church?
    (1) Only on special occasions (2) Do not attend church regularly (3) Attend church often (4) Attend church regularly
26. How do you describe your relationship with God?
    (1) Very distant, and don't pray often (2) Not so close, but pray often (3) Regularly spend time with God, and want to have a close relationship with God (4) No Opinion
27. What is your current age?
    (1) 20-30 (2) 30-40 (3) 40-50 (4) 50-60 (5) 60 and above
28. What is your gender?
    (1) Male (2) Female
29. How do you describe your marital status?
    (1) Married (2) Single parent (3) Single (4) Other
30. How long have you been a Christian?
    (1) Less than 5 years (2) 5-10 years (3) 10-20 years (4) More than 20 years
31. How long have you been working?
    (1) Less than 5 years (2) 5-10 years (3) 10-20 years (4) 20-30 years (4) More than 30 years
32. What is your education background?
    (1) Elementary and high school (2) University/college (3) Masters or PhD
33. What type of job are you currently in?
    (1) Christian organization/church (2) Business or economics (3) Technology or industry (4) Education (5) Government/non-profit organization (6) Media (7) Public health (8) Other (please specify)
34. Where do you currently work?

(1) Major cities in North America (2) Major cities in Taiwan (3) Small cities in Taiwan (4) Others

This is the end of the questionnaire. Thank you again for taking the time to answer this questionnaire.

Date:

(Original Chinese Survey Questions)

基督徒職場工作觀問卷調查

主內弟兄姊妹平安，

非常感謝你願意參與此次「基督徒職場工作觀問卷調查」。

這是一項對一部份北美及台灣基督徒所做的問卷調查。此問卷調查將作為我個人在美國麻州波士頓歌頓─康威爾神學院（Gordon-Conwell Theological Seminary）教牧博士論文研究計畫一部份。此研究計畫是我個人獨立進行，透過問卷結果來瞭解華人基督徒對職場工作的看法，並設計一套合乎華人需求的職場神學課程。你的參與必然對研究計畫的進行，與職場神學課程的設計有莫大幫助。

您提供的資訊將被高度保密，全部內容以不記名方式進行。請不要在問卷的任何部分留下姓名。（請填寫自選代號，以便與第 2 次問卷調查做比較。第 2 次問卷調查也是自由、志願參加）請將問卷放在信封中，在最近一次職場神學課交回給我，或放在信封中交還給分發給你的同工（不必留下姓名和地址）。問卷填寫時間，約需時 20 分鐘。

第一輪問卷後，歡迎自由參加職場神學講座或觀看系列網路課程。第二輪問卷將在您上完指定課程後再舉行，以瞭解此課程對您的幫助。以上 3 部分您可以自由參加或不參加。

您問卷所提供的答案，將限於作本人博士論文分析與參考。您的答案與看法不會轉到其他機構或別人手中做別的用途，完全只限於我個人研究參考之用。此問卷已獲 Gordon-Conwell Theological Seminary 教牧博士主任 Dr. D. Currie 核准執行。

再次感謝您以寶貴的時間和心力參與。

敬祝

主恩滿溢

主內

白恩拾敬上

（溫哥華安提阿教會牧師／台灣基督教恩約全人轉化協會理事長）

2018 年 10 月 24 日

北美聯絡電話：溫哥華 1604-44*-****// 台灣聯絡電話：0905******

請開始回答問題（請在問題前寫上選擇的號碼，例如 1 或 2 或 3 或 4 等。）

1. 你覺得需要建立職場神學來幫助你面對工作嗎？
（1） 完全不需要（2）不太需要（3）沒有意見（4）需要（5）非常需要
2. 你覺得你的工作和牧師、宣教士的工作相比：
（1）不如牧師宣教士的工作有價值 （2）和牧師宣教士的工作一樣有價值 （3）比牧師宣教士的工作更有價值（4）沒有意見
3. 你覺得上班工作與靈修親近上帝相比，何者更重要？
（1）上班工作較重要（2）靈修親近上帝較重要（3）兩者一樣重要（4）沒有意見

4. 你清楚知道如何以目前的工作來服事上帝嗎？
（1） 完全不知道（2）略微知道（3）沒有意見（4）知道（54）非常清楚知道
5. 我想要藉著目前的工作使世界改變。對此觀點：
（1）完全不同意（2）不太同意（3）沒有意見（4）同意（5）極為同意
6. 我能看見目前工作的目的和意義。
（1） 完全看不見（2）不太能看見（3）沒有意見（4）可以看見（5）很清楚看 見
7. 我希望能從基督徒觀點去塑造職場文化和價值觀。對此觀點：
（1） 極不同意（2）不太同意（3）沒有意見（4）同意（5）極為同意
8. 我認為目前的工作是上帝的呼召。對此觀點：
（1） 極不同意（2）不太同意（3）沒有意見（4）同意（5）極為同意
9. 我可以運用上帝所給予的恩賜與才幹從事目前的工作。
（1） 完全不能（2）不太可能（3）沒有意見（4）可以（5）非常可以
10. 我認為工作的類型存在著屬靈和世俗的區別。對此觀點：
（1） 極不同意 （2）不太同意 （3）沒有意見（4）同意 （5）極為同意
11. 工作是人類墮落後，受咒詛的產物，是求生存必須忍受的惡。對此觀點：
（1） 極不同意 （2）不太同意 （3）沒有意見（4）同意 （5）極為同意
12. 當基督徒到永恆的新天新地時，仍需要工作。對此觀點：
（1）極不同意 （2）不太同意 （3）不知道（4）同意 （5）極為同意
13. 你的工作和上帝的計畫（創造和救贖）有什麼關連？
（1） 完全沒有關連 （2）幾乎沒有關連 （3）沒有意見（4）有關連 （5）幾乎都有關連
14. 比較華人儒家美德（仁，義，忠，恕，禮，勤儉等）與基督教美德（信望愛，仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制等），那個對你工作影響較大？
（1）華人文化較大 （2）基督教信仰較大 （3）兩者都有影響 （4）沒有意見
15. 上一題所論基督教美德，也適合其他在世界上工作的人來培養嗎？
（1） 極不適合 （2）不適合 （3）沒有意見（4）適合 （5）極為適合
16. 你認為儒家和基督教倫理觀相比，何者能提供人更豐富的工作意義和價值？
（1） 兩者都可以，彼此互補（2）基督教更豐富（3）儒家更豐富（4）沒有意見
17. 你在職場遇見倫理道德挑戰時，你的神學知識是否夠用？
（1） 非常缺乏（2）只有少數夠用（3）沒有意見（4）大致夠用 （5）非常充分
18. 你在工作中遇到倫理挑戰做抉擇時，主要考慮的原則是：
（1） 手段正當性（2）結果利弊得失（3）是否合乎自己的操守（4）沒有意見
19. 你覺得基督徒在職場上可以秉持信仰的價值觀去做事嗎？
（1） 完全不可能（2）不太可能（3）沒有意見（4）大致可以（5）完全可以
20. 如果經濟條件許可，又不必為其他因素工作，你會如何選擇生活方式？
（1） 退休，去旅遊、休閒（2）會繼續做現在的工作 （3）辭職，做自己想做、非休閒的事（例如寫作，志工，進修，教會服事等）（4）其他
21. 你對職業成功的定義，請按重要性依序用號碼排列：
（1） 薪水或職務高 （2）在職場傳福音 （3）對職場或社會有影響力 （4）恩賜才幹能發揮 （5）其他（請簡述）

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22. 職場工作令你感到孤單。對此觀點：
（1）極不同意（2）不同意（3）沒有意見（4）同意（5）極為同意
23. 當你尋找或轉換工作時，首要考慮什麼？
（1）現實因素（2）對社會的貢獻（3）對教會生活的影響（4）上帝的呼召

（5）其他因素
24. 上班工作對你與上帝的關係是：
（1） 沒有影響（2）有減分效果（3）有加分效果（4）沒有意見
25. 你參加教會主日崇拜的情況：
（1）有重要節日活動才去 （2）有參加，但不常 （3）經常去（4）幾乎固定參加
26. 你如何形容你跟上帝的關係？
（1）疏遠，不太禱告（2）不太親密，常會禱告（3）有穩定靈修，渴望保持更親密
（4）沒有意見
27. 你現在的年齡：
（1）20─30 歲（2）30─40 歲（3）40─50 歲（4）50─60 歲（5）60 歲以上
28. 你的性別：（1）男（2）女
29. 你如何描述你的婚姻狀態：
（1）已婚有配偶 （2）單親在撫養孩子（3）單身未婚（4）其他單身狀態
30. 你信主的時間：（1）5 年以內（2）5─10 年（3）10─20 年（4）20 年以上
31. 你在職場工作的總年數
（1）5 年以內（2）5─10 年（3）10─20 年（4）20─30 年（5）30 年以上
32. 你的教育背景：（1）中小學（2）大學/大專（3）碩士，博士
33. 你目前的職業類別（1）基督教機構/教會（2）商業、金融業（3）科技、工業（4）教育界（5）政府/非營利組織（6）媒體（7）醫療衛生（8）其他（可簡述）
34. 你目前工作的地區：（1）北美大都會 區（2）台灣大都會區（3）台灣中小城鎮（4）其他地區

問卷題目全部結束。再次感謝您所投入的心力和寶貴的時間。
填寫問卷日期：

APPENDIX B

2020 WORKPLACE THEOLOGY WORKSHOP PRE-AND-POST WORKSHOP SURVEY

Pre-workshop Survey
(Survey Questions in English Translation)

(Please circle the most suitable number)

1. In the past, did you pay any attention to the connection between faith and workplace?
   (1：Not paying attention at all) 1 2 3 4 5 6 7 8 9 10 (10：Paying strong attention)
2. Please evaluate the integration of your faith at your workplace.
   (1：Not ideal at all) 1 2 3 4 5 6 7 8 9 10 (10：Very ideal)
3. In the past, were you willing to apply your faith values at your workplace?
   (1：Unwilling) 1 2 3 4 5 6 7 8 9 10 (10：Very willing)
4. You know your calling and its meaning to your job.
   (1：Unknown) 1 2 3 4 5 6 7 8 9 10 (10：Very well known)
5. You will share your faith and values with other people at work.
   (1：Strongly disagree) 1 2 3 4 5 6 7 8 9 10 (10： Strongly agree)
6. Are you clear as to the meaning of cultivating workplace spirituality?
   (1：Unclear) 1 2 3 4 5 6 7 8 9 10 (10：Very clear)
7. Do you think it is possible to treat your job and the people around you with Christian virtue?
   (1：Impossible) 1 2 3 4 5 6 7 8 9 10 (10：Very possible)
8. What is your view of the following phrase: “workplace is the primary location for cultivating spirituality”?
   (1：Strongly disagree) 1 2 3 4 5 6 7 8 9 10 (10： Strongly agree)
9. Comparing Christianity to other religions (including traditional cultures), which value system can provide a better spiritual growth?
   (1) Other religions are better. (2) Both have their strong points. (3) Christianity is better. (4) No comment.
10. Please arrange the following in the order of importance:
    (1) Treating people and my job using Christian values. (2) Sharing my faith with other people. (3) Following my calling for work. (4) Cultivating spirituality at workplace.
    Most Important _____Least Important
11. Gender: (1) Male. (2) Female.
12. Age: (1) 20-35. (2) 35-55. (3) 55 and above.
13. Faith status: (1) non-Christian. (2) Being a Christian for less than 10 years. (3) Being a Christian for 10-20 years. (3) Being a Christian for more than 20 years.
14. Number of years at work: (1) Less than 10 years. (2) 10-20 years (3) More than 20 years. (3) Retired.
15. Residential location: (1) North America. (2) Taiwan (3) Other.

Thank you very much for attending this seminar, and thank you for taking your time to answer this survey. May God bless you.

Post-workshop Survey

(Survey Questions in English Translation)

(Please circle the most suitable number)

1. Now, your attitude toward the integration of faith and work is?
   (1：Not paying attention at all) 1 2 3 4 5 6 7 8 9 10 (10：Paying strong attention)
2. Do you find today's workshop helpful for integrating your faith in your workplace?
   (1：Unhelpful) 1 2 3 4 5 6 7 8 9 10 (10：Very helpful)
3. Are you willing to apply your faith values to your workplace?
   (1：Unwilling) 1 2 3 4 5 6 7 8 9 10 (10：Very willing)
4. Do you know your calling and its meaning to your job?
   (1：Unknown) 1 2 3 4 5 6 7 8 9 10 (10：Very well known)
5. Are you willing to share your faith and value with other people at work?
   (1：Unwilling) 1 2 3 4 5 6 7 8 9 10 (10：Very willing)
6. Do you find today's workshop helpful for cultivating workplace spirituality?
   (1：Unhelpful) 1 2 3 4 5 6 7 8 9 10 (10：Very helpful)
7. Do you think it is important to treat your job and the people around you with Christian virtue?
   (1：Unimportant) 1 2 3 4 5 6 7 8 9 10 (10：Very Important)
8. What is your view of the following phrase: "workplace is the primary location for cultivating spirituality"?
   (1：Strongly disagree) 1 2 3 4 5 6 7 8 9 10 (10：Strongly agree)
9. When comparing how Christianity cultivates spirituality in the workplace with other religions (including traditional cultures),
   (1) Other religions are more valuable. (2) Both are valuable. (3) Christianity is more valuable. (4) No comment.
10. Please arrange the following in the order of importance when facing your job with your faith:
    (1) Treating people and job using Christian values. (2) Sharing the gospel with other people. (3) Following my calling for work. (4) Cultivating spirituality at workplace.
    Most Important _____Least Important
11. Gender: (1) Male. (2) Female.
12. Age: (1) 20-35. (2) 35-55. (3) 55 and above.
13. Faith status: (1) non-Christian. (2) Being a Christian for less than 10 years. (3) Being a Christian for 10-20 years. (3) Being a Christian for more than 20 years.
14. Number of years at work: (1) Less than 10 years. (2) 10-20 years (3) More than 20 years. (3) Retired.
15. Residential location: (1) North America. (2) Taiwan (3) Other.
16. If you have any comments about this workshop, please write it down in the space provided below (not required to answer).

(Original Chinese Survey Questions)

職場神學研究計畫問卷調查同意書
Workplace Theology Research Survey Informed Consent Document

研究題目(Research Topic)：
Redeeming Spirituality in the Workplace ─ Designing a Spirituality-Centered Curriculum of Workplace Theology for Chinese Theological Education in the Context of Confucian Culture.
計畫執行者 (Researcher's Name):
白恩拾En Shih Pai. Student of Doctor of Ministry, Gordon-Conwell Theological Seminary
目的 (Goal)：
這是一個教牧博士研究計畫。本研究計畫旨在：為華人教會和神學教育，設計一套職場神學課程。透過講座進行教學，也透過參與者回應意見與經驗，來完善課程。參與者透過回答問卷或接受訪談，提供研究者豐富的職場經驗和建議。我誠摯邀請您參與此研究計畫，因為您在職場的工作經驗，將為本計畫提供非常重要的研究視角和參考資訊。
方式 (Method**)：**
您若同意參與此計畫，填寫每份問卷時間，約需10分鐘。若您參與訪談，每次訪談約需20分鐘。問卷方式為上課前，填寫紙本問卷，於課堂中帶來交給講員。領取另一份問卷，講座結束時，把第二份問卷寫完交回。若您願意參與我的訪談，以瞭解您對課程設計的回應，我將安排對您訪談。您若志願參加課後練習，透過練習增加課程對您的幫助。
風險 (Risk**)：**
本次問卷或訪談並無明顯可預見的風險。
益處 (Benefit**)：**
您參與問卷調查或訪談，將有助於我認識參加講座者在職場上的經驗，挑戰。我據此評估，修改課程內容，讓將來參與的人得益處。問卷或訪談為個人反思，對信仰與工作關連性有幫助。
保密 (Confidentiality**)：**
所有的問卷或訪談內容，將被絕對保密，慎重保管，不會洩漏給我以外的人。問卷回答是不具名的，不需留下個人資料。若接受訪談，當中您個人或您提及的資料及姓名，將被修改，以非真實姓名、身份或背景在論文中進行分析。所有結果將以摘要形式討論。將來論文若有任何形式出版，您的身份個人資料，都會被保護，不會被揭露。
志願參與 (Voluntary**)：**
參加這個計畫完全是志願的。你可以不參與任何一個部份，只參加講座。你可以在任何時候終止回答問卷或訪談，不會對您有任何損害。
問題 (Questions**)：**
如果您有任何問題，歡迎與我本人聯絡：
白恩拾：1-604-***-****。
EMAIL: *****@gmail.com
如果您對參與此研究項目的權益有任何疑問，也可與Gordon-Conwell Theological Seminary, Chair of the Institutional Review Board, Dr. David Currie聯絡：*****@gordonconwell.edu; 1-978-646-****

請在下方簽名。您的簽名代表您已經對本計畫獲得足夠瞭解，您的問題得到解答，您同意參與此研究計畫。
Participant's Name (printed)參與者姓名：

_____

_____ _____

Signature of Participant 簽名 （Date）日期

2020 職場神學講座─救贖職場靈性，*講座前*問卷調查 編號

（本問卷共兩頁，請圈選你認為合適的數字）

1. 過去，對信仰與職場工作間的關連性，你的關注程度是？
   (1：不重視) 1 2 3 4 5 6 7 8 9 10（10：極為重視）
2. 請評估目前你的信仰與工作間整合狀態如何？
   (1：不理想) 1 2 3 4 5 6 7 8 9 10（10：極為理想）
3. 過去，把信仰的倫理道德原則應用到工作中，你的意願如何？
   (1：不願意) 1 2 3 4 5 6 7 8 9 10（10：極為願意）
4. 你知道自己的呼召和它對你工作的意義。
   (1：不清楚) 1 2 3 4 5 6 7 8 9 10（10：極為清楚）
5. 在職場中你會向人分享信仰內容和價值觀。
   (1：不同意) 1 2 3 4 5 6 7 8 9 10（10：極為同意）
6. 你對培養職場靈性的意義清楚嗎？
   (1：不清楚) 1 2 3 4 5 6 7 8 9 10（10：極為清楚）
7. 你覺得以基督徒美德來對待工作和所有遇到的人，可行嗎？
   (1：不可行) 1 2 3 4 5 6 7 8 9 10（10：極為可行）
8. 「職場是塑造靈性的首要場所」。你對這句話的看法：
   （1極不同意）1 2 3 4 5 6 7 8 9 10（10極為同意）
9. 基督教與其他宗教（含文化傳統）相比，何者更能提供有價值的職場靈性成長？（1）其他宗教更能（2）兩者都各有長處（3）基督教更能（4）沒有意見。
10. 請從以下4方面工作與信仰的關係中，排列你重視的順序：
    （1）以基督徒倫理原則待人做事 （2）與人分享信仰 （3）忠於呼召來工作
    （4）職場的靈性塑造。（從最高重視排列到較低重視）
    最高重視 較低重視
11. 性別：（1）男（2）女
12. 年齡：（1）20─35歲 （2）35─55歲 （3）55歲以上。
13. 信仰年限：（1）非基督徒（2）信主10年以內（3）信主10─20年（4）信主20年以上。
14. 工作時間：（1）10年以內（2）10─20年（3）20年以上（4）已退休。
15. 居住地區：（1）北美（2）台灣（3）其他。

非常感謝您來參加本次講座，並謝謝您撥冗回答此問卷調查。
願上帝祝福您。

2020 職場神學講座─救贖職場靈性，*講座後*問卷調查 編號

（本問卷共兩頁，請圈選你認為合適的數字）

1. 現在，你對信仰與工作相互整合的態度是？
   (1：不重視) 1 2 3 4 5 6 7 8 9 10（10：極為重視）

2. 今天的課程對你把信仰與工作整合一起是否有幫助？
   (1：沒有幫助) 1 2 3 4 5 6 7 8 9 10（10：極有幫助）
3. 你願意把信仰的倫理道德原則用在工作中嗎？
   (1：不願意) 1 2 3 4 5 6 7 8 9 10（10：極為願意）
4. 你瞭解自己的呼召，和它對工作的意義嗎？
   (1：不清楚) 1 2 3 4 5 6 7 8 9 10（10：極為清楚）
5. 你願意在職場中跟人分享基督信仰的價值？
   (1：不願意) 1 2 3 4 5 6 7 8 9 10（10：極為願意）
6. 今天的課程是否幫助你塑造職場靈性？
   (1：沒有幫助) 1 2 3 4 5 6 7 8 9 10（10：極有幫助）
7. 以基督徒美德來對待工作和遇到的人，對你來講是否重要？
   (1：不重要) 1 2 3 4 5 6 7 8 9 10（10：極為重要）
8. 你對「職場是塑造靈性的首要場所」這句話的看法：
   （1：極不認同）1 2 3 4 5 6 7 8 9 10（10：極為認同）
9. 基督教培養職場靈性的內容與方法，與非基督教（其他宗教或文化）相比：
   （1）非基督教的更有學習價值（2）兩者都有學習價值（3）基督教更有學習價值（4）沒有意見。
10. 以信仰面對工作時，請排列你的優先順序：
    （1）以基督徒倫理原則待人做事
    （2）對人分享福音的好處（3）以自己的呼召面對工作（4）塑造職場靈性。（從最高排列到最低）
    最高＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿＿最低
11. 性別：（1）男（2）女
12. 年齡：（1）20─35歲 （2）35─55歲 （3）55歲以上。
13. 信仰年限：（1）非基督徒（2）信主10年以內（3）信主10─20年（4）信主20年以上。
14. 工作時間：（1）10年以內（2）10─20年（3）20年以上（4）已退休。
15. 居住地區：（1）北美（2）台灣（3）其他。
16. 對此講座有任何評論或建議，請簡要說明（可以不作答）。

APPENDIX C

ONE-MONTH PRAYER PRACTICE INSTRUCTION

(Survey Questions in English Translation)

One-month prayer practice to healthfully transform your spirituality.

Prayer purpose: Everyday life is a spiritual battle. You want to win the battle in order to live a spiritually healthy life and grow the eternal fruits of the Holy Spirit. Through continual prayer, you will overcome the 9 deadly sins and grow 9 virtuous fruits. (Cf. Galatians 5:16-26)

Practice duration: 5 days a week for 4 weeks.

Method: Pray three different payers every day for 5 days a week.

1. During working hours, you say the ***Jesus Prayer*** whenever you can, 1 time a day or 10 to 100 times a day. ***Jesus Prayer*** : ***Lord Jesus Christ, Son of God, Have mercy on me, a sinner***.
   Or a short version: ***Lord have mercy on me!***
2. Pray and chant one Psalm every day from the suggested table. You can follow the suggested chapters to pray.
   When chanting, you chant one chapter on your own and stop for 1 minute to meditate on the words. Then, if you can, do this again another 1-2 times.
3. Confess one of the nine deadly sins and pray in order to grow one fruit of the Holy Spirit each day. Follow the listed table. If you need more precise definition of each item, please ask me.
4. Write a spiritual journal describing what you find and experience.

	Day 1	Day 2	Day 3	Day 4	Day 5
Week 1	Pride ↕ Joy Ps. 10	Greed ↕ Goodness Ps.36	Lust ↕ Love Ps.51	Gluttony ↕ Self-control Ps. 13	Anger ↕ Gentleness Ps. 73
Week 2	Sloth ↕ Faithfulness Ps. 40	Envy ↕ Kindness Ps.38	Restlessness ↕ Patience Ps. 39	Boredom ↕ Peace Ps. 42	Pride ↕ Joy Ps. 52
Week 3	Greed ↕ Goodness Ps. 49	Lust ↕ Love Ps.51	Gluttony ↕ Self-control Ps. 63	Anger ↕ Gentleness Ps.17	Sloth ↕ Faithfulness Ps.57
Week 4	Envy ↕ Kindness Ps. 37	Restlessness ↕ Patience Ps. 25	Boredom ↕ Peace Ps. 42	Pray for 3 priority evil and virtuous items you choose. Ps.1	Pray for 3 priority evil and virtuous items you choose. Ps.19

(Original Chinese Instructions)

2020 救贖職場靈性一個月禱告操練

禱告操練的目標：把職場視為禱告的戰場。以禱告勝過9種情慾試探，結出9種屬靈美德，塑造健康靈性。練習時間：4個工作週。

作法：在每週五個工作天中，每天進行3種禱告操練：

第一，在工作時段，經常以「耶穌的禱告」（Jesus Prayer）來維持靈性 的警醒和穩定。「耶穌的禱告」：主耶穌基督，上帝的兒子，憐憫我，這個罪人。（Jesus Prayer：Lord Jesus Christ, Son of God, Have mercy on me, a sinner.）每天工作時，可以重複這個禱告，數遍，數十遍，或更多。

第二，每天一次，吟唱，禱告和默想指定的一篇詩篇。

第三，每天至少一次，為指定的情慾試探，和聖靈美德禱告。

第四，鼓勵作簡單記錄。

	第 1 天	第 2 天	第 3 天	第 4 天	第 5 天
第 1 週	Pride/ 驕傲 ↕ Joy/ 喜樂 Ps. 10	Greed/ 貪婪 ↕ Goodness/ 良善 Ps.36	Lust/ 色欲 ↕ Love/ 仁愛 Ps.51	Gluttony/ 貪食 ↕ Self-control/ 節制 Ps. 13	Anger/ 憤怒 ↕ Gentleness/ 溫柔 Ps. 73
第 2 週	Sloth/ 怠惰 ↕ Faithfulness/ 信實 Ps. 40	Envy/ 嫉妒 ↕ Kindness/ 良善 Ps.38	Restlessness/ 燥動 ↕ Patience/ 忍耐 Ps. 39	Boredom/ 沈悶 ↕ Peace/ 平安 Ps. 42	Pride/ 驕傲 ↕ Joy/ 喜樂 Ps. 52
第 3 週	Greed/ 貪婪 ↕ Goodness/ 良善 Ps. 49	Lust/ 色欲 ↕ Love/ 仁愛 Ps.51	Gluttony/ 貪食 ↕ Self-control/ 節制 Ps. 63	Anger/ 憤怒 ↕ Gentleness/ 溫柔 Ps.17	Sloth/ 怠惰 ↕ Faithfulness/ 信實 Ps.57
第 4 週	Envy/ 嫉妒 ↕ Kindness/良善 Ps. 37	Restlessness/ 燥動 ↕ Patience/忍耐 Ps. 25	Boredom/ 沈悶 ↕ Peace/平安 Ps. 42	為 3 個優先的問題禱告 Ps.1	為 3 個優先的問題禱告 Ps.19

Registration form of One-month Prayer Interview

參與一個月禱告操練，願意回應操練後感想者名單：

姓名Name	Email	電話TEL	Wechat/Line/WhatsApp

APPENDIX D

ONE-MONTH PRAYER PRACTICE SEMI-STRUCTURED INTERVIEW QUESTIONS

Name Date:

1. 你對「把職場視為禱告的戰場」(培養靈性) 有什麼看法？
   Please share your opinion and comment on the statement of "workplace is a battlefield of prayer (to cultivate your spirituality)."
2. 請描述4週的禱告操練，你進行的概況？容易嗎？頻率次數？方式？
   Please describe your practice of four-week prayer. Do you feel it is easy to do? Your practice frequency, and your way of doing it.
3. 「耶穌的禱告」，吟唱詩篇，和為情慾及聖靈的果子禱告三部分，那個容易進行？那個較困難？他們對你有什麼幫助？
   Among the three prayers, e.g. Jesus Prayer, chanting Psalmody, and praying for the struggle of desires and the fruit of the Holy Spirit, which part is easiest for you, which is difficult for you? What did you learn from them?
4. 藉著禱告，有沒有幫助你更認清楚工作中的情慾試探？有沒有幫助你結出聖靈果子？這樣的禱告操練，對你培養職場靈性，有哪方面的幫助（感受）？
   Through prayers at work, are prayers helpful for you to identify evil desires and to grow the fruit of the Holy Spirit? What is your feeling in practicing spiritual formation through prayer?
5. 日後，你是否會繼續做這樣的操練？或會不會推薦別人操練？
   Will you continue this practice in the future? Will you recommend to other people to practice?

APPENDIX E

TABULATION OF 2020 PRE-POST SURVEY RESULTS

Explanation of Table Coding: The left-hand column is for ID numbers. I used it for tabulation purposes. The numbers heading of the remaining columns correspond to the numbered items on the surveys. Columns Pre 1-9 record the scores the respondents answered to questions 1 to 9 of the pre-workshop survey. Column Pre-10 lists the priority over four options the respondents chose before the workshop. Columns Post 1-9 list the scores the respondents gave to questions 1 to 9 of the post-workshop survey. Column Post-10 demonstrates the priority over four options the respondents list after the workshop. Other entry in these twenty pre to post columns is: nr=no response. Column 11 notes the sex of the respondents whether the respondent is male (1) or female (2). Column 12 indicates their ages as 1 for the ages 20-35 years old, 2 as for 35-55, and 3 for those who are over 55. Column 13 uses a code to categorize the ages the respondents identified themselves as Christians, with 1 indicating non-Christian, 2 indicating within 10 years, 3 indicating 10-20 years, and 4 indicating over 20 years. Column 14 indicates how many years they have been involved in the workplace, 1 is within 10 years, 2 is 10-20 years, 3 is more than 20 years, and 4 is retired. Column 15 records the areas they currently live, 1 indicating North America, 2 indicating Taiwan, and 3 other areas. An entry in any column without a response uses a code "nr."

No.	Pre. 1.	Pre. 2.	Pre. 3.	Pre. 4.	Pre. 5.	Pre. 6.	Pre. 7.	Pre. 8.	Pre. 9.	Pre. 10.	Post 1.	Post 2.	Post 3.	Post 4.	Post 5.	Post 6.	Post 7.	Post 8.	Post 9	Post 10.	11	12	13	14	15
1	10	8	10	10	10	10	8	7	3	3214	10	10	10	10	10	10	10	10	3	3124	2	2	4	3	3
2	9	7	10	10	6	10	10	8	3	1342	9	8	10	8	7	8	10	6	3	3142	2	2	3	2	1
3	7	7	9	9	5	4	10	10	3	4132	10	10	10	10	9	9	10	10	3	4132	2	2	4	3	1
4	8	3	8	8	6	9	9	7	3	1432	9	8	9	5	6	8	10	8	3	1243	2	2	3	2	1
5	9	8	10	10	8	9	9	10	3	3142	10	10	10	10	10	10	10	10	3	3142	1	2	4	1	1
6	8	8	9	8	6	2	9	8	3	3142	10	9	9	9	6	9	10	9	3	3142	2	1	2	1	1
7	6	5	6	7	6	4	7	8	4	1234	9	8	8	9	10	10	9	9	3	3412	1	2	3	3	1
8	2	7	7	2	7	2	5	7	3	1324	10	10	10	7	10	9	8	9	3	4132	1	2	4	2	1
9	7	7	9	8	8	7	8	8	3	3142	9	9	10	9	9	10	10	10	3	4312	2	2	4	3	1
10	5	10	10	10	10	5	10	8	3	1234	10	10	10	10	10	10	10	10	3	3412	2	3	4	4	1
11	9	7	9	10	10	9	9	8	3	2134	10	10	10	10	9	10	10	10	3	1432	1	3	4	4	1
12	10	5	10	1	10	5	10	3	4	3214	10	10	10	10	10	10	10	10	3	3142	1	1	4	1	1
13	6	5	8	7	1	6	7	7	3	1432	8	8	9	9	1	8	9	10	2	4312	1	3	1	4	1
14	8	6	10	10	10	10	8	8	3	1234	9	10	10	10	10	10	10	9	3	1234	1	2	3	3	1
15	10	10	8	10	10	10	10	10	3	1432	10	10	10	6	10	10	10	10	3	1432	2	3	3	4	1
16	9	7	10	9	8	8	10	10	3	4312	10	9	10	9	8	9	10	8	3	4312	2	2	2	2	1
17	7	7	5	6	7	5	7	7	4	nr	9	8	8	8	8	8	9	8	3	nr	1	2	3	2	1
18	1	nr	nr	1	nr	1	8	4	4	nr	4	4	9	3	2	3	10	3	4	1342	2	2	1	3	1
19	9	3	8	5	6	2	3	3	4	3142	8	4	10	7	4	4	6	2	4	1342	1	2	4	2	1
20	8	6	10	8	7	2	8	8	3	3124	10	10	10	8	8	9	10	10	3	3412	1	3	4	3	2
21	8	5	8	7	8	7	9	7	3	2143	8	8	8	8	8	7	9	8	3	1234	2	3	3	3	2
22	10	2	10	9	6	1	10	5	3	1423	10	10	10	10	10	10	10	10	3	3142	2	2	2	3	2
23	10	8	10	10	10	7	9	8	3	1234	10	10	10	10	10	10	10	10	3	4312	2	3	4	3	2
24	8	8	6	9	8	7	6	9	3	3412	9	9	9	9	9	9	10	10	3	3412	2	2	3	1	2
25	9	8	8	8	8	7	7	5	3	3412	9	9	9	9	8	8	8	6	3	3142	1	1	4	1	2
26	9	8	8	9	8	8	8	8	3	3214	8	8	8	8	8	8	8	8	3	3124	1	2	4	2	2
27	10	9	10	10	8	10	8	7	3	3142	9	10	10	10	10	10	10	9	2	3412	2	3	4	3	2
28	6	1	10	1	6	1	6	10	nr	1324	8	10	10	1	8	8	8	10	2	4123	2	2	3	3	2
29	8	5	10	9	6	5	10	5	3	1324	10	9	10	8	8	10	10	9	3	1432	2	1	2	1	2
30	1	8	1	1	5	1	9	3	3	3124	9	9	9	8	10	9	9	10	3	4132	2	2	2	2	2
31	8	3	8	10	8	9	9	10	3	1342	8	7	10	8	8	8	8	10	3	1234	1	2	3	3	2
32	8	9	8	9	8	7	8	8	3	3142	9	9	9	10	8	9	9	9	3	3412	2	3	4	3	2
33	1	7	10	8	9	9	10	8	3	3241	10	10	10	5	10	9	6	8	3	4321	1	2	2	3	2
34	8	2	10	nr	6	4	5	5	4	2134	5	8	8	9	9	7	10	9	2	3142	2	3	4	3	2

35	8	6	9	8	7	8	5	5	4	1234	10	8	10	8	10	10	10	7	3	1234	1	3	4	3	2
36	6	3	8	5	3	3	9	6	3	1324	10	8	10	8	8	7	8	7	3	4312	1	2	4	3	2
37	8	8	8	8	9	8	8	7	3	2143	9	9	9	9	9	9	10	9	3	3421	2	2	2	2	2
38	10	8	10	8	9	6	6	9	2	3124	nr	nr	nr	nr	nr	nr	nr	nr	nr	nr	1	3	4	3	2
39	7	7	10	10	10	8	10	10	3	3412	10	10	10	10	10	10	10	10	3	4132	2	3	4	3	2
40	5	5	6	3	3	3	8	5	2	1423	8	7	9	7	5	6	8	6	2	1342	2	1	2	1	2
41	10	8	8	7	8	7	9	7	3	3124	9	10	10	9	9	9	10	7	3	1243	1	1	4	1	2
42	4	2	8	2	4	4	6	6	4	1243	8	6	8	7	6	7	8	9	3	1432	2	1	4	1	2
43	6	9	8	9	9	7	6	7	3	3241	9	10	10	10	10	10	10	10	3	3421	2	2	4	2	2
44	5	8	10	7	8	6	5	8	3	1234	8	9	10	7	8	8	9	10	3	1432	1	3	4	3	2
45	8	4	9	1	2	3	6	4	3	4312	10	8	7	3	4	5	6	7	3	4132	2	1	2	1	2
46	8	7	9	8	9	9	7	5	3	2341	10	10	10	8	9	10	9	7	nr	3241	2	3	4	3	2
47	10	10	10	9	9	9	10	8	3	1324	10	10	9	10	10	9	10	9	3	1234	1	3	4	3	2
48	8	8	8	5	4	4	6	5	4	1324	9	8	8	5	7	8	8	8	3	4123	2	3	4	3	2
49	4	4	8	8	8	4	9	9	3	1243	10	10	10	9	9	10	10	10	3	4123	1	3	4	3	2
50	9	6	9	6	7	7	9	10	nr	4312	10	10	10	8	9	10	10	10	3	4132	2	2	nr	nr	2
51	8	7	10	9	8	5	10	10	2	1342	8	10	10	10	10	10	10	10	3	4132	2	2	4	2	2
52	5	5	5	5	5	4	3	4	2	4132	nr	nr	nr	nr	nr	nr	nr	nr	nr	nr	2	3	3	4	2
53	5	5	5	5	5	5	7	5	3	nr	nr	nr	nr	nr	nr	nr	nr	nr	nr	nr	1	3	nr	4	2
54	nr	3	5	3	7	1	8	3	2	2143	6	7	7	7	8	7	8	7	2	4132	1	1	2	1	2

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